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Jan

Rev.J.W.VanWeelden
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CALVINIST CONTACT

35th YEAR OF PUBLICATION, No. 1738 APRIL 11, 1980

New Mission Church to be gathered on Vancouver Island

by John Van Til

Rev. Van Til is regional Home Missionary of Canada.

Nanaimo, B.C. — On March 1, Home Missionary Al Likkel of East Islip, New York accepted the call extended him to start a new congregation in British Columbia.

This was the culmination of a process which is critically important to the growth and therefore the very life of the entire Christian Reformed Church.

Christian Reformed church polity puts a lot of emphasis upon the individual congregation. The selection of cities or communities in which to plant new churches generates, not out of a super-board with grand designs for denominational growth, but out of very humble appeals for help from people or families or churches or classes in an area which may show promise of being a good seedbed for a new congregation.

In the early 50s, in the time of the immigration wave from Europe, pioneer home missionaries held meetings in Nanaimo, B.C. for a short time. But, soon it was clear that Dutch immigrants were clustering around Duncan, B.C., about 30 miles south. Interest in Nanaimo died.

In 1977, a SWIM team from Duncan surveyed the area and a study was made; a Bible Study sprang up. The Classical Home Missions Committee discovered that on their list of the ten fastest growing cities in British Columbia without a Christian Reformed church, Nanaimo was on top!

The potential is good. Nanaimo is an Indian name meaning "gathering of the tribes." It embraces Departure Bay which is just across the Straight of Georgia from the City of Vancouver. Four new shopping centres were built in the last couple of years and two more large ones are under construction. Sewage and water systems are ready for a tripling of the present population, and the Canadian government has announced a multi-million dollar expansion of Nanaimo's harbour. Industrial and airport expansion are based upon a projection of four to five percent increase per year of the 44,000 population.

Twenty-two churches (only one of which is Presbyterian) bring the city up to only half the national average (which is one per thousand), and the committee reported, "one thing was clear from all we saw and heard; there is a lack of imaginative and aggressive outreach by the churches in Nanaimo."

So the work begins. The churches of British Columbia were encouraged by the success of the Home Missions church in Kamloops, B.C. It showed that the Christian Reformed Church is able to do effective outreach in church planting in British Columbia. Denominational help is necessary because Classis B.C. is heavily involved in supporting Kamloops, the new Chinese-Canadian ministry in Vancouver, and the seaway ministry also based in Vancouver.

Rev. Likkel crosses the continent to take up this challenge, but his roots are much closer. He and his wife, Lynn, came from Lynden, Washington where they were born and attended Christian high school. Since 1968, the Likkels served in Anchorage, Alaska as Home Missions intern; the Cedar Falls, Iowa congregation as pastor, and the East Islip, New York, Home Missions church as Home Missionary. Canadians are gathering at Nanaimo to take advantage of the city's material opportunities and growth. The churches of British Columbia ask that the people of our denomination pray that there may be a gathering at Nanaimo from many tribes and races to become joined into the Body of Christ as it becomes manifest in this new congregation.

Dutch churches address government on nuclear weapons

Both the Netherlands Reformed (Hervormde) and the Reformed (Gereformeerde) Churches in The Netherlands have recently communicated with the Dutch government concerning nuclear armaments.

The Synod of The Netherlands Reformed Church sent a letter in November asking the government to decide not to store any nuclear weapons. It also rejected the use of the neutron bomb.

The General Synod of the Reformed Churches sent a letter in early December to the Dutch Commons. The letter contained the following "word of testimony":

"Weapons and methods of mass destruction and the armaments race are in conflict with God's preservation of the world and are therefore of the evil one."

"It may be expected of all Christians who wish to observe the commandments of Christ and who as ruler and citizen have a task to fulfill within the present security system, that they express their conviction in word and deed that the horrible arms race is not conducive to peace."

"It may be expected of all Christians that they take measures which will lead away from the destructive ways of nuclear rearmament and will bring us closer to the path and truth of Jesus Christ."

"Christians should support every effort in national and international relations to guarantee peace and justice, and in particular, strive to eliminate the means of mass destruction."

"While leaving your own political responsibility unhindered, the Reformed Synod urgently requests you to give this word of testimony serious consideration in your definitive decision."

"May the Lord bless your work for the future of our people and of the world."

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VIEWPOINT

Reformed Church active in church planning and planting

The Reformed Church in Canada has the right idea. A pastoral letter which was sent to all Ontario Reformed churches by Classis Ontario president Henry VanEssen, outlines a program of organized church growth.

The Canadian wing of the international denomination is looking for both spiritual growth and numerical growth. "We do not have to wonder whether all this is necessary or possible," Rev. VanEssen says. "Half of Canada's population considers itself non-Christian — that's 12 million people. The spiritual needs cry out in the many problems of family troubles, addiction problems, suicide and emotional disturbances. Over against these needs we have the definite promise of the Lord: 'I am the Lord that healeth thee.'

"Neither do we have to wonder whether we are interfering with the work of other Christian churches in this country," adds Rev. VanEssen. There is more than enough work for all of God's churches.

Reformed Church leaders are working toward three specific goals during this year. Firstly, they want to have a full time church development field secretary as soon as possible who would serve across Canada to assist existing congregations with their outreach program as well as plan new congregations.

New churches just seem to "happen," without much thought and planning by a classis or an entire denomination. Newly formed churches usually stem from overcrowded conditions in an existing building. Very little dialogue usually takes place with neighboring churches to solve these overcrowded conditions and to select a suitable location for a new church.

Most denominations do very little "church planting" — that is, establishing the need for a church within a certain community and placing a home missionary of sorts in that community to establish a church. By having a man or a committee to oversee church growth and church planning, it makes the Church's task to go out and reap the harvest a much more meaningful and organized ministry.

The Reformed Church also wants to have a central office of the Canadian churches to be located on the same property where Camp Shalom is established (Cambridge, Ont.) The camp is the denominational retreat centre under the leadership of Rev. John Drost. This central office would house, among other things, the office of the new church development field secretary as well as that of the denominational magazine, *Pioneer*.

A similar central office is also in the works for the Christian Reformed Churches in Canada. The denomination's synod gave approval to that move last year. The Christian Reformed Church has yet to select a site, however it is expected to house small offices for such church agencies as Christian Reformed World Relief Committee in Canada, Home Missions, Board of Publications, Back to God Hour, and the offices of the executive director of the Council of Christian Reformed Churches in Canada.

The move on the part of the Canadian churches to establish their own offices, rather than to rely on their respective American denominational offices, is an indication of the increased work which is being done by the churches in Canada.

The Reformed Church's third goal is "to develop more opportunities for Christian education for youth and members of the congregations" by establishing a Reformed Bible College and a Bible Conference Grounds also at the Camp Shalom property.

The Bible college concept provides an excellent opportunity for young people and adults to further their Bible knowledge and to develop skills in teaching church school materials.

The Christian Reformed Church established Reformed Bible College in Grand Rapids, Mich. as a direct result of an expressed need — back in the 1950s — that some form of specialized training should be available for those who want to pursue church education leadership roles in their own churches.

Establishment of such a Reformed Bible College in Canada would indeed serve the needs and desires of several Reformed denominations to train their church members in proper teaching and evangelizing techniques.

The Reformed Church places a strong emphasis on spreading the Word within the community and by adding to the Church by conversion rather than only by propagation.

Most of our Reformed denominations — especially those in Canada — have been sadly lacking in this area. Congregational efforts to reach the unchurched in their communities are feeble at best. A denominational or a classical program of church planting is important if we are to effectively carry out Christ's command to spread the covenant promise of God's Word.

"The harvest is plentiful but the labourers are few; pray therefore the Lord of the harvest to send out labourers into His harvest." We often recognize that the harvest is ripe in such places as Nigeria, Argentina, Brazil, Mexico and the Philippines. Some of us are blinded by the sad state of spiritual affairs here in Canada and America.

It takes a church organization or a church structure to be able to effectively go out as Christ's labourers. Therefore it is important to have denominational offices and personnel and paperwork so that the work out there on the fields gets done.

Keith Knight

CALVINIST CONTACT

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OUR FAITH, OTHER FAITHS

Should Christians help build Muslim mosques? No!

by Rev. Johan D. Tangelder

Should Christians help build Muslim Mosques? This question was raised by Rev. J. Slomp, former missionary to Pakistan and now serving as an evangelist on behalf of the Reformed Church in The Netherlands (GKN) to the 200,000 Muslim in The Netherlands. Rev. C.M. Boersma, who belongs to the same denomination as Rev. Slomp, says that in his judgment Muslims are not unbelievers, but people who believe differently. Rev. Reedyk, a Reformed (GKN) pastor in Rotterdam, tells the story how he helped Muslims in Rotterdam find a place of worship. He also thinks that the God of the Jews, Muslims and Christians is the same God. I cannot understand why these questions should be raised or how a Christian pastor can spend time and effort helping Muslims find a place of worship! Shouldn't the church have a vigorous evangelistic approach towards Islam?

Islam is anti-Christian. It denies that God, as the Muslim scholar Isma'il R.A1 Faruqi says, "had to ransom humanity by means of oblation and sacrifice." Islam denies that a man can be saved by faith alone. Faith, according to the Muslim, is that which one must have to enter the community of Islam. A Muslim is a man in pursuit of righteousness. And not for one moment can the Muslim ever be sure of his standing with Allah.

Islam is by its very nature world-embracing. It aims to include all nations within its fold. "Islam asserts," states Isma'il R.A1 Faruqi, "that the territory of the Islamic state is the whole earth, or, better, the whole cosmos since the possibility of space travel is not too remote." Islam as a universal religion is missionary minded. Every Muslim wishes that all mankind would accept Islam. This missionary spirit or da'wah' (literally calling people to Islam) drives Muslims to missionary endeavour.

The movement from Islam to Christianity or any other religion is strictly forbidden. To convert from Islam means becoming a traitor. And as a traitor, convicted after due process of law of treason, the convert can be either banished from the Islamic state, receive life imprisonment or capital punishment.

Islam is a militant religion. An article written by Dr. Munir Ahmad Khan, chairman of Pakistan's Atomic Energy Commission, called for Muslim countries in Asia and Africa to use oil as a weapon to force access to nuclear technology.

Libya has been threatening to cut off exports of oil to India unless the Indians parted with some of their nuclear knowhow. In 1979, the Arabs told Japan's International Trade And Industry Minister, Masumi Esaki that oil supplies might dry up unless his government gave support to the Palestinian cause against Israel and Egypt. The result of this warning is not left to anyone's imagination. Some months later, Tokyo endorsed the "legitimate rights (of the Palestinians), including the right to establish an independent state."

In the beginning of this year the Pakistan government hosted the first-ever extraordinary session of the 44-nation Islamic Foreign Ministers' Conference (IC). At the conference, its president and Moroccan Minister, Mohammad Boucetta warned that "serious repercussions" would follow if the Philippine government didn't settle its conflict with its Muslim population in Mindanao. The IC provided the Moro National Liberation Front, led by Libyan-based Nur Misuari, with $240,000 on top of the $1.5 million U.S. given already during its Daka conference last year.

In South Korea, the Korean Muslim Federation is very active in its missionary outreach. Its first major achievement was the building of an ornate $500,000 mosque on the outskirts of Seoul.

Islam is anti-Christian, militant and missionary. Muslims desire freedom of religion in Western countries. Some Christians try to aid them with finding worship centres, or even claim that Allah is the same as the God of the Christians, but Islam states do not allow freedom of religious expression within their own borders. For example, in Iran the Anglican Church has endured several months of harassment and physical assaults, including an assassination attempt on its bishop and the murder of a priest. Two church-owned hospitals have been taken over by revolutionaries and turned into Muslim institutions. The Anglican Church of St. Luke's in Isfahan, some 200 miles south of Teheran, has been practically closed.

Islam must be confronted by a vital and Biblical Christianity. The church must go with the message of the Gospel into all the world, including the world of Islam, as "Salvation is found in no one else (Jesus Christ); for there is no other name under heaven given to men by which we must be saved." (Acts 4:12 N.I.V.).

LETTERS

Christian school supporters should get involved in educational dialogue

Dear Sir:

Calvinist Contact does its readers a valuable service by raising vital questions about what could happen to Christian schools if a "voucher system" for financing alternatives in education were adopted by Ontario. ("Some questions about the voucher system," *C.C.* March 21). For the record, Ontario Association of Alternative and Independent Schools (OAAIS), is not advocating the immediate implementation of portable grant school financing, nor do we reject it out of hand. No one really knows if the system works since it has never been tried by a province or state in a widespread way.

The value of Christians supporting a debate on optional ways of financing education is that it brings up for public discussion the matter of justice and equity for those who presently are denied any share of their education taxes if their child goes to a non-government school.

I was surprised by *C.C.'s* concern about fragmenting schools since this is the Ontario governments favourite ploy to forestall any educational competition to its own patently inefficient system. Independent-alternative schools operate at lower per-student costs than their government-school counterparts, even those with as little as 50 students! No doubt frivolous school formation can be discouraged by regulations attending any new legislation, but the best way to keep school communities from subdividing is to do a good job educationally. That is what attracts and holds parents and students.

The question of what funding mechanism would best encourage family and community choices in education won't come up in a serious way until the government and public recognize the discriminatory nature of the present government policy toward independent schools, a policy which is proving to be counter-productive for all Ontarians.

Christian school supporters, and their allies within OAAIS, deserve credit for their forthright involvement in the voucher discussion. The people of Ontario appear to be close to looking at some fundamental educational questions in a way that hasn't been undertaken for decades. This is a development that holds promise for the future when education grants may be for children rather than "systems." The Christian school supporters' involvement should be a cause for satisfaction in the Christian community-at-large.

Let's do everything possible to encourage their ongoing commitment to the cause of educational justice and fair play in the way our tax-dollars are distributed.

Lyle McBurney
OAAIS, Toronto, Ont.

Fruitful discussions contribute to a better understanding

Dear Sir:

When Rev. Arie Van Eek, executive Secretary of the Christian Reformed Churches in Canada, made the statement, "The AACS is still a sign of hope in a church in which the forces of reaction and conservatisim are very strong, and present a very great threat," he left himself wide open for a full scale attack of the traditionalists. They are the people who have promoted traditions to principles, and are hiding behind the more acceptable name "conservatism."

Naturally, some of us may become upset when being told that with the AACS there is a chance of survival, and when walking hand in hand with the conservatives we'll perish. In the early seventies the church was attacked by the AACS-reformers in an attempt to convert us to their newness. Not exactly a pleasant experience. We may thank God that this is history, that there is more constructive building going on, and although we don't have to agree with everything the Toronto Institute proclaims to be the gospel, at least we can work together.

We are now in the early eighties and it seems we are in for another disagreement or battle. Mr. Nymeyer, representing the Reformed Fellowship, felt compelled to answer Rev. Van Eek's statements. No objections. But the way in which it is being done gives us the same feeling as when we are over-eating on "boerenkool en worst." Indeed, good solid food, but we got a little too much of it.

If the Reformed Fellowship continues to advertise and tell us that they are so very much concerned, orthodox, conservative and Reformed, we get the same uncomfortable feeling of an upset stomach. Why patting themselves on the shoulder for being the pillars of the church, and "eikebomen der gerechtigheid?" The Dutch have a nice expression for it, called, "nederige hoogmoed."

Mr. Nymeyer suggests they want to speak out against the cry of the radically new which finds its justification only in its newness. Here the traditionalists are showing their true colours. Could Rev. Van Eek be right after all? The attitude of Mr. Nymeyer, although more Christian, reminds me of the literature we receive from the Christian Reformed Laymen's League.

Mr. editor, we know that some theologians don't know when to say "amen" but in Calvinist Contact you should say it for them. Mr. Vander-Beek of Westminster Seminary starts out so very nicely and piously in saying: "my intention here is not to attack."

In the same article he sees nothing wrong with kicking Rev. Van Eek in the pants in stating: "His letter is misleading, if not deceiving." That's not just an attack, it's calling Rev. Van Eek a liar. No more, no less. We don't mind a little firework at times, and we don't expect that all of us will be in agreement on everything. All we should ask for: "blijf heer in 't verkeer."

Klaas Terpstra
Hamilton, Ont.

Take no tax deduction for Christian education

Dear Sir:

I followed with great interest the debate on the relation of Christian schools to the federal government in the matter of taxes (*C.C.* Feb. 29). I am somewhat disturbed that the O.A.C.S. has made a sudden reversal of its position that all education is to be considered "religious," even for income tax purposes.

The fact that it is possible for O.A.C.S. to suggest splitting the curriculum into "religious" and "general," and for some (but not all) schools to implement this, indicates to me that we have failed somewhat in our curriculum design. If our principle of "life is religion" were thoroughly implemented, such a split would just not be possible.

I am also concerned that this may be a dangerous precedent, it undermines the integrity of our position of all life being religious. Where will be the next area where such dualism will creep in? Having said one thing to the federal government, with what success can we say something else to others?

Debated in conjunction with these issues is the question of who should define "religion." Adrian Guldemond is concerned that allowing anyone to define what constitutes their religion will lead to anarchy in social policy (cf Hutterites, marijuana as a sacrament). He makes some good points on this, but his proposed solution of having the government define "religion" sounds very dangerous to me. The fact that freedom can be carried to excess is no reason for not allowing freedom. If we are concerned with this, however, it would seem to me that there would be more moral integrity in making no deduction from income tax at all, while preserving our stand that everything is religious. This is indeed the tax status of all other independent schools in Ontario, including some of Christian (but not O.A.C.S.) persuasion. Making no deduction at all would place us in solidarity with all these independent school supporters, a much more numerous and politically more potent group than only O.A.C.S. supporters. It is in solidarity with this group that we can hope to achieve financial justice for our schools.

Roger Townshend
Ottawa, Ont.

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Church Page

Pastoral Pondering

A 10% tithe: A good place to start

Money, money, money: everybody's favourite topic and one we need to discuss also in the church. More and more of our members are coming around to the view that the Bible's Old Testament teaching on tithing (10% of one's income) in indeed a very good starting place for New Testament Christians. If we were all convinced of this, we'd never need to say another word about it in the church.

Let me call to your attention some financial needs. There is, first of all, the budget. We have a budget of well over $100,000 and we're running behind. Are you using your envelopes regularly and putting them in the budget boxes at the entrance? Great! Then there is our missionary support. So far this year we have raised $619.40 for Case and Grema VanWyk in Nigeria and $954.40 for Ed and Linda Speyers in Suriname. Our goal is to raise a *minimum* of $1,300 for each couple. Both couples are also supported by other churches, the VanWyk's also by the Board of World Missions and the Speyer's depend totally on free-will giving. An extra gift for them in an envelope marked "missionaries" or with the name of either couple is always welcome. Be sure the envelope also has your envelope number on it. Our refugee program has already raised a considerable sum, little of which has been spent. Once our families arrive, we will again put this need before you. If you have pledged a certain amount already, you will be making regular contributions towards it. Again, please mark your envelope clearly.

Another need is the world's hungry and undernourished people. Our aim is to give 1% of gross income for this in addition to simplifying our own lifestyle.

Now add other valid requests for money. Christian schools, Bible distribution, a variety of missionary and evangelistic, educational and benevolence causes. You begin to see what a privilege it is to live in our day where our little bit can do so much. And you begin to see why 10% is indeed a good starting place for giving. Where it all ends is hard to say. When it all ends is easier: when Jesus comes again and you and I will know what riches stored away in heaven there really are. You cannot take it with you, for it is already there in great abundance.

Rev. D. Hart,
First Chr. Ref. Church,
London, Ont.

Thanks for the shoe box gift

Dormant but not dead, that's the way to describe the Montreal shipping-scene. And if you don't hear much from Rev. Uittenbosch, he is very much alive and every day on the job. We are all longing to go back for the season to come. This is a moment as good as ever to let you share in a reaction to Christmas parcels received. Not long ago the Wassenaar's received a letter from Mr. Ilija M. Zoric, but why we should try to describe his gratitude. In his own words he says:

"I'm Chief Officer, 27 of Yugoslav nationality aboard Swiss wine tanker. We were in Montreal on Dec. 5, 1979 and it was then that we received our Christmas presents which I delivered to every crew member on Christmas while we were in Southampton, England. We found the little things very nice and useful and they brought little of home atmosphere aboard the ship.

"I will be very glad to hear from you some time again. Above is my ship's address valid till May '80 and my permanent address in Yugoslavia. Right now we are approaching Gibraltar on our way to Marseille, France where from we are due to Abidjah, West Africa. The weather is very good, the sea is calm and as for now all goes fine. If you happen to be in touch with other people who have donated the presents please send them our best wishes and thanks. Once again I'd like to express my thanks to you for remembering us. May God bless you.

"With best regards and wishes, I remain thankfully yours, I. Zoric."

Here is a man whose mother tongue is not English yet can express his thought and thanks quite capably. The majority may not be able to do likewise, but rest assured that many seafarers have again experienced Christian love and fellowship.

Harbor Elder,
First Chr. Ref. Church,
Montreal, Quebec

Church News

Christian Reformed

Called

—to Palmerston, Ont., Rev. Lambertus Mulder of Brockville, Ont.

—to Toronto (Rehoboth), Ont., Rev. Gordon Pols of Edmonton (West End), Alta.

—to Langley, B.C., Rev. Carl Tuyl of Toronto (First), Ont.

Project J.O.Y.

The ladies of Project J.O.Y. counted the Dominion Slips recently and the total amount came to $114,742.00. Thank you to all the people that helped to make this possible. The bag with the slips was delivered to Mrs. Marilyn Sheppard and the following letter was received:

"On behalf of the executive members of the Lambton Chapter of the Multiple Sclerosis Society, I wish to thank the members of Project J.O.Y. for all the Dominion Store Tapes and Used Envelopes they have given to us. With the Dominion Store Tapes, we will now be able to purchase a Premier Model Everest & Jennings Wheelchair for use by our members and the money received from the envelopes will help us carry on our weekly Yoga program and other patient service work. Thank you very much for all your hard efforts. They are sincerely appreciated by all. Yours sincerely, Mrs. Marilyn Sheppard, Patient Service Co-ordinator, Lambton Chapter."

By the Used Envelopes, Mrs. Sheppard indicates all kinds of envelopes with regular and metered stamps, business envelopes, etc. The M.S. Society receives one half cent for every envelope and in her letter she explains what the goal for this is. If there are persons that would like to help with this, it will sure be appreciated.

For the newer members of our congregations that are not familiar with Project J.O.Y., this project was set up in 1971 by the deacons and is supported by them, in order to help people outside of our churches. For seven years we helped financially and with Dominion slips in the Cedar Springs Hospital. When it was found that the need there was not so great anymore, we helped the Detox Centre by converting Dominion slips into food vouchers. When the Detox Centre closed in March 1979, we found that the local chapter of the Multiple Sclerosis Society needed help. Our committee consists of two members of Redeemer Church: Mrs. P. Veenkamp and Mrs. E. Steenstra; 1st Church members are: Mrs. Ann VanderVies, Mrs. Jean Pool and Mrs. Liz DeBliek and for Second Church, Mrs. S. Boonstra, Mrs. I. VanderVeen and undersigned.

We appreciate all the help we can get for this worthwhile project. In each church there is a box in the lobby where Dominion slips can be deposited. For Project J.O.Y.,

B. Griffioen, Secretary,
Sarnia Chr. Ref. Churches

St. Catharines looks abroad

During the past months you have heard about the devastation caused by "Hurricane David" on the island of Dominica. Even now, six months after the hurricane, the island is still feeling the effects of this act of nature. The deacons of Trinity were requested by some members of their congregation to become involved in relief aid on the island. At a combined meeting of the three local diaconates, the Covenant deacons also pledged support, with approval of the consistory. It was learned from Rev. Gumb, a minister on the island of Dominica, that one of the most urgent needs was for metal roofing material. Arrangement for purchase and shipping of this material has been completed, and Mr. J. VanderWerf and Mr. H. Antonides have agreed to go to Dominica to supervise the distribution of these materials. As deacons we pledged an amount of $5,000 and we plan to hold collections to raise this amount periodically.

Progress report

We would like to give our congregations an update on our involvement in Dominica. We can inform you that the electric truck and books and Bibles have arrived. $35,000 in roofing materials were shipped from Halifax in the beginning of March. Mr. J. VanderWerf and Mr. H. Antonides have agreed to supervise distribution of the sheeting in Dominica. The relief agency "Immanuel International" has made application to Ottawa for C.E.D.A. funds on our behalf and informs us that it looks very favourable that our money will be matched 3 to 1.

Trinity Chr. Ref. Church,
St. Catharines, Ont.

Keep in touch

From time to time I receive letters from students who are on the mailing list for bulletins. Sometimes I am asked why and wonder whether they appreciate them. Here is one of the letters:

"I'd like to thank you for sending the bulletin to me so regularly during the past school year, and request that you continue sending it to me. Enclosed please find a cheque which I hope helps to pay for this much-appreciated service.

Yours truly,
J."

Thank you, J. for your nice letter and cheque. It's always good to hear from students, and to know that they eagerly read the bulletins. Ed.

Second Chr. Ref. Church,
Sarnia, Ontario

Questioning worship

The consistory spent an entire evening discussing the second service. We presently feel that we have a problem with the attendance at that service. Next month we hope to look at it again. However, before we do, we would like to have some input from you as a congregation. Would you be so kind to sit down in the near future, individually, as families and as societies and write down you opinions about our worship services.

The two questions you could use as a guideline are: Why do you worship the Lord once a Sunday?; and Why do you worship the Lord twice on Sunday? Please hand your written responses to your district elder, deacon or pastor, or drop them in the offering plates.

Chr. Ref. Church,
Holland Marsh, Ont.

Telephone Prayer Chain

If, at any time, you would like to share a prayer request, please phone Willie at 455-7855 or Jane at 459-8645. A number of people, who pass the request along by telephone, will stand behind you with their prayers. Looking back over the past two years, we received many requests we were privileged to pray for and many answers we were able to praise God for. If anyone would like to join the prayer chain, please contact Willie Leusink.

Glad Tidings Chr. Ref. Church,
Edmonton, Alta.

Nigerian evangelism thrust

Word comes from Mary Kaldeway in Nigeria that the Nigerian churches are conducting an evangelistic campaign which has as its objective to contact every tribe in that country with the gospel message in 1980. The main thrust of this campaign will take place during the first quarter of 1980. The congregation is requested to remember this in your individual prayer.

Bethel Chr. Ref. Church,
Brockville, Ont.

Press Parade

The Reformed Fellowship of Canada Inc.

is an association of concerned, conservative, orthodox, Reformed persons, who believe that the message, content and principles of the whole Bible apply today as at the time of writing. God's Word is not time-conditioned nor culture-bound. We believe that the Holy Scriptures fully contain the will of God. For since the whole manner or worship which God requires of us is written in them, it is unlawful for anyone to teach otherwise than we are taught in the Holy Scriptures.

Inquiries invited:

The Reformed Fellowship of Canada,
44 West Ave., St. Thomas, Ont. N5R 3P7.

Maternal cannibalism vs — Christian fostering

By Barb Hudspith

The tenderhearted women of Lamentations may have boiled their children and eaten them, much to our horror, but some of the mothers of today's generation shock us even more. Their famine is of a different sort but it brings about cannibalism just the same. The unfortunate children of these mothers are compelled to endure the boiling process and survive — a mixed blessing.

As believers who are told to be salt and leaven, we must act.

Although child abuse occurs in all strata of society — the mansion on knob hill, the suburban dream-home, the neatly manicured townhouse and the inner-city tenement — let us focus rather on a specific mother and leave her socio-economic intricacies to the sociologists.

She is a very young mother who has become a mother by 'accident.' Rather than choose adoption, she has chosen to keep her wee one. Her reasons are myriad. She has a desperate need for someone to love, she has a misplaced sense of guilt, a desire for status (motherhood *does* hold status!) or an unrealistic passion for holding on to what is hers.

She has no loving family to stand behind her and offer support. She has no wholesome family patterns to follow. Typically, she has been forsaken by the baby's father long before the birth. She is very much alone. Her emotions go up and down with the tides. So do her affections. Her patience wears thin. Her interest in a squalling brat with stinking diapers wains and the street with all its excitement beckons.

This is a time when she desperately needs companionship — the companionship of a mature friend who loves her own children and has learned to cope with the heavy demands of motherhood from the bottom up. Our young mother will present a sophisticated, self-assured facade, but it takes little insight to sense her misery and offer gentle support.

The love-child, who is doted upon at birth, has become a ball and chain. He is left to scream in an empty apartment while his mother cruises the streets looking for fun. He is left cold, wet and hungry while she plays host to the old gang (unfettered by parental responsibilities) who drink and carouse the night away. He is brought up on water and peanut butter. He becomes malnourished and cranky, is slapped around, screamed at and shoved in the closet. He doesn't talk at three, he walks with bowed legs and peers out of lustreless eyes, and responds only to gutter language. He is handed around from one friend to the other and eventually 'loaned' to the Childrens' Aid when the expense of disposable diapers bites into her cigarette money.

But when she gets lonely and feeling unfulfilled, when her latest boyfriend leaves and she has to sleep alone again, she remembers her love child and pleads to have him back. She will try harder. The Society complies. He is her natural child. She has her rights. The Society counsels, helps her with nutrition, sanitation and housekeeping skills. She fakes an interest, makes promises and they leave her alone.

On and on it goes — the circle. The next time he screams from cigarette burns and the neighbours have lost enough sleep, the Society is called back in. They may or may not keep him at this point, but whether they do or don't, the boiling process has been going on for days and months and years.

The little one is scarred beyond recognition. The happy cherub brought home from the maternity wing with gushing, loving delight has been boiled and eaten by a mother lacking in natural affection. He has seen love in a twisted, distorted, erratic shape, if he has seen it at all. He behaves like a wounded, uncontrollable animal and we shake our heads in dismay, pitying the poor teacher who must spend the year with him when he reaches school age. The problems don't stop here. They multiply. He is no longer a helpless, pitiable infant. He has grown into a wilful, destructive child who we find it hard to tolerate much less love. Nobody wants him. He does the round of foster homes, wearing out each well-meaning and devoted parent.

Could the circle have been prevented? Did the boiling process have to go this far? Could we as Christians make ourselves more visible? Could we flood the Society with open and willing homes that would gladly receive these little ones? Could we forget our new shag rug for the rec room and the installation of our backyard pool and all the other petty nonsense we busy ourselves with and get back to Kingdom work? We are hard of heart as well. Hopefully our affections are more 'natural' but they remain latent and useless unless we open our homes to the sorrows of the world around us.

We may, like the humanist, see the value of a mother keeping and rearing her own child. It seems a scriptural concept, a given. But we must not ignore the prophesies of scripture that warn of a time coming when natural affection between parent and child will disappear, when mothers will no longer love and care for their children. Such is the spiritual famine in our time, that physical boiling seems brief and merciful compared with the continuous mental and physical abuse received by these little ones.

We live in middle-class neighborhoods where the doors are closed and the suffering is done in private, or we see well-nourished, upper-class children playing contentedly with their new motor-bikes and CB sets. We do not frequent the inner-city streets, we do not dwell in the next row house and hear the pathetic screams through the wall. We live in ignorance.

Foster parenting is gruelling and frustrating. Children come and go, they pass in and out — wounded and shaken. You bandage, salve and push them back into the fray. Some stay. Some become your own and you become their 'true' family. Some keep in touch. They view you always as welcome, waiting arms, arms to fall into when the boiling process back home gets too painful. It tears your heart out but you're thankful for small mercies. The committment of adoption requires much thought and much risk. You can't send them back like a shirt that doesn't fit. Your own children might have their 'noses put out of joint' and their quiet, orderly lives upset for a while but then, they've never been boiled. It's a small price to pay.

Let's make ourselves known. Let's pluck them from the boiling pot and show them Christ's love through his body.

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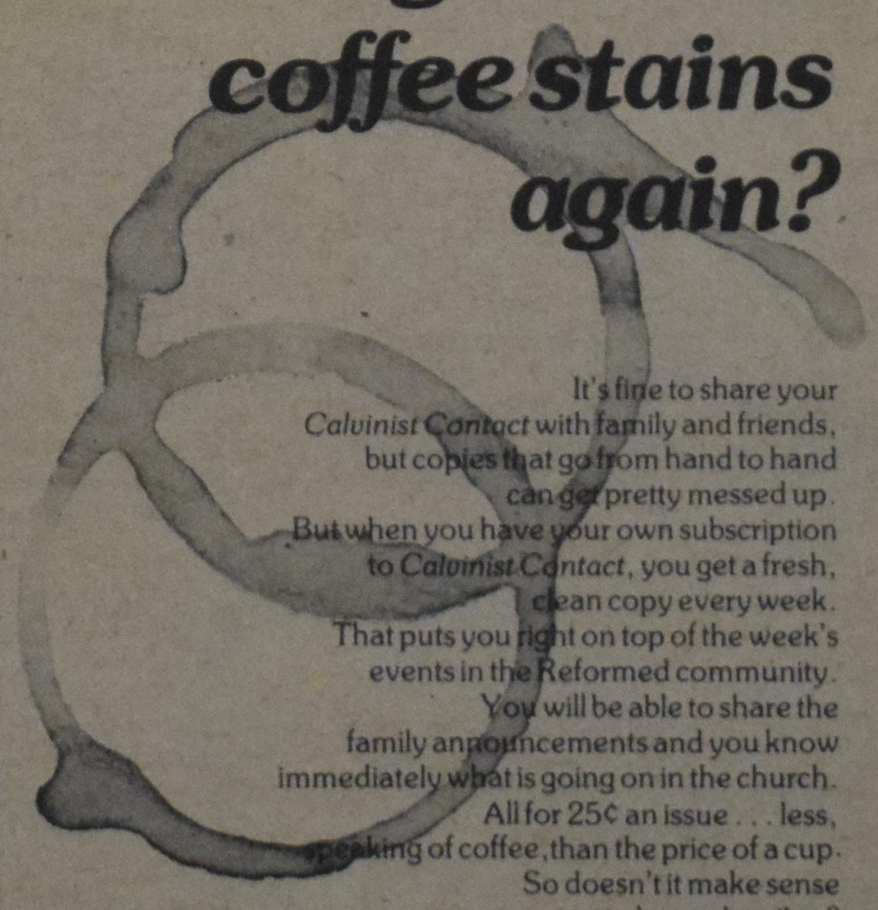

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Adventures in my new world

by Margaret Korstanje

"Hello, my name is Carolyn. Well actually it's Carolyn Christina, but that is such a mouth full. Carolyn will do. A few years ago my sister Terry wrote in this paper about herself, and called her story, "My First Six Weeks in this World." Well, two can play the same game so I would like to tell you about my adventures too!

My first six weeks were a lot like hers so I would like to tell you about my second six weeks in this world. So many things are happening around here that I just have to let you know about it. I can lift up my head a little bit now, so I am not so scared anymore that it will fall off. I can also roll over on my back myself and I can see a lot more that way. Have your ever tried looking in your pillow or at the side of your bed for hours? It's boring, I tell you.

There is a rattle hanging over my crib and I love to look at it and try to grab it. When mom and dad come around I smile at them a little bit and you should see them act silly. Even my sister is in on the act. She is pretty old, almost four! You should have heard her when I came home from the hospital. She had been at my aunt's place and when she came home she ran upstairs, boots, snowsuit and all. Then she stopped dead in her tracks when she saw me. And you know what she said? She said: "Oh, she is awful small, Mom, but cute." Well what did she expect? An elephant?

Well, to get back to business, eating that is, I sure love the fruit that I am getting now, it sure improves one's diet of milk and cereal.

One day we went for a big trip in the car to a family reunion. Of course, I was on my best behavior with all the relatives around. It pays off if you are cooing and smiling a lot because everyone will give you lots of attention. I had my prettiest dress on so that everyone would say how cute I looked.

A few days later, on a sunny Sunday morning, when I was nine weeks old, I was all dolled up and I mean really dolled up in a really frilly long white dress and fancy hat and socks. Something special was coming up, I guess. We had a lot of company and everyone was excited and running around like mad. I think all the grown-ups did not know what was going on either.

Finally everyone was ready and we piled in a bunch of cars. We went for a ride and we all got out of the cars at a big building. It turned out to be the church. There were two other babies there but they were a lot smaller than I was. I felt quite grown up. Next thing I know, Grandma picked me up and she must have been nervous because she almost dropped me. It scared everyone, including me.

Finally, we all went through some doors and then we saw lots of people. I never saw so many people in my whole life! There was some nice music and singing. The other two babies were sleeping, but I wriggled around till finally Mom took me and let me look over her shoulder. Some people behind us were grinning at me, and I smiled back. Well at least they could not say I was crying! Next, Mom and Dad got up from their seats and said "Yes" to some questions. I did not understand what was going on. Then Dad picked me up and walked up front. Oops, they forgot to take my hat off. Dad almost panicked. Then a man put some water on my forehead and said: "Carolyn Christina, I baptize you in the name of the Father and of the Son and of the Holy Spirit, Amen." Mom and Dad looked so happy. It must have been a special occasion for them. Then they had to take pictures yet while I went hungry. Before Mom had my food ready I fell asleep.

Now that I am almost three months old, my Mom feeds me only four times a day. Well, I like it fine as long as I get enough. But now I have to eat vegetables, too, and most of them I could do without. Take spinach for instance. Did you ever eat that guck they make for babies? Pretty awful stuff I tell you!

We went to the store the other day and Mom put me down on my blanket in a shopping buggy. While Mom and Dad were busy looking at groceries a lady walked by and looked at me. I moved my hand upward and scared her I guess because she said, "Oooh, you are a real baby. I thought you were a doll." Then Mom, overhearing that, laughed and said, "She is a doll!" It would be fun to fool somebody else that way again.

I had another new experience the other day. (Life is full of them). Mom put me in a box with wires all around the side. Boy was I scared stiff. I thought I was put in some kind of prison. I howled my head off. Well, almost. But Mom reassured me and said it was a playpen. Well it turned out to be a lot of fun. I get to play with lots of toys and I see a lot more people around me. I also suck on my fingers now. That is so relaxing, you should try it sometime.

Well, I have done a lot of yakking for such a little kid. I better stop now and let everyone get on with their work instead of reading about little old me.

Bye-bye.

PASTORAL COUNSELING

Teach children to share

Ralph Heynen

For some reason the word "share" has an unfavorable meaning. I don't quite know why this is true. To share is to give or to receive part of something, to enjoy something with somebody else, to give things so that they can be experienced together. There is nothing wrong with this as far as I can see, particularly in the family. It is good that children learn the act of sharing with others. And the only way that they will learn to do this is if we also share with them.

When a very young child says, "Me first" you will find that this sort of thing is not much of a surprise to parents. It is something that is characteristic of a child. They do not want to give something that they have to others. They want the biggest piece of cake or they want to have their toys only for themselves.

Our children ought to learn the art of sharing. Sisters and brothers and playmates can learn to share the same toy quite happily if parents don't duplicate these things so that each one receives the same kind of toy. If fighting ensues over an individual toy the reason is that these children have not really learned to take turns; they have not learned to give and to receive. Some parents get by with this by giving their children exactly the same things.

I know we have been guilty of doing this. We have a pair of seven-year-old twin grandsons and we are liable to give them the same gifts because we know there is a good deal of rivalry between them and they look so much alike that there is a tendency to do this. I don't think it is a good thing to do. They ought to learn to share their gifts with each other or with their friends or other relatives and helping them to do this is an important thing. It gets to be quite a struggle sometimes when a child shares a toy with a neighbor boy and he is a bit rough with it and breaks it. Immediately parents will say, "Why did you let him play with that, you know that he is rough?" Even though the child may not have acted wisely, you don't deal with him in that way because you want him to share also. It would be well to show him there are things you can share with other children but there are other things you don't share.

Teach children to share the things they can and then to protect the things that have been given to them so that they do not lose them or break them or perhaps somebody else break them for them. All through life we ought to learn the art of giving to others and also receiving from others. Basically you have to learn this when you are young.

Another thing that we ought to share is conversation. We find some people in a family that will take over the conversation. You have a group of people over and there is one who does all the talking or introduces every subject or has his say about everything that comes along. The children sometimes do this too. In some families the parents encourage the children to talk and pretty soon nobody else can talk at the table but one, or two, or three children. We ought to learn to share conversing with each other. It is not a matter of one taking over but take turns; when one person talks the other listens and when you talk you expect others to listen. You sometimes see little groups, often in a family, where everybody talks at the same time which means that nobody is listening and the result is that you have only a lot of noise and not really a conversation.

We also ought to share attention. A new baby comes into the home and there is a danger that all the attention is focused on this little bundle of life. Soon the other children begin to resent this little youngster because he is getting all the attention and they are not getting very much. I can remember when these twin grandsons were born, they had an other brother 3 years older than they were. Everybody would come up to these twins and say, "My they are cute and they all look well." This little blonde fellow would stand there and look and think: "Nobody ever talks to me anymore." He did not like it very well and I don't blame him because he was being pushed out of the centre of attention and others were getting all of the attention.

We have to be careful that we don't centre our affection and our attention on one child more than on the other. One child demands more attention than the other. One is more inclined to look for attention. Basically, we ought to teach them to share also the attention that they can expect from parents or from others. All of us like attention but some of us need it more than others. I think this is due to the fact that we have brought them up that way.

It is also good for children to share with their grandparents and other relatives. It is a good thing to get in touch with their grandchildren and the grandchildren to get to know Grandma and Grandpa. I know some grandmothers and grandfathers resent the idea that they have to become babysitters for their grandchildren. I am not particularly in favor of that either. But when children are brought into a home they become a part of a wider family. It is not just their parents but there are also grandparents, or aunts and uncles and there are possibly great-grandparents, and they ought to get to know the wider family. I think one of the tragedies of the modern home is that we have lost the extended family.

Above all, share your thoughts about God with your children. The things of the soul, the things of the spirit, not just those moments when you pray or when you go to church, or read the Bible, but reflect this in your life and in your conversation. Share with your children what God means to you and what Christ has meant in your life because then you may help them also to be a part of that broader family, the family of God.

THOUGHT FOR THE WEEK:

In one of His soul-stirring parables, our Lord told us that when the prodigal son came to himself, he left his vile environment and he came back and said "Father, I have sinned" and the father embraced him. And the older brother comes with excuses and when the parable closes, the older brother is sitting on a stump outdoors sulking while the younger brother feels the warm embrace of his father and the feast that he has prepared for him.

The Adventures of the Jolly Baker

by W.G. Vandehulst

21. One bright, beautiful morning the day of departure had come. The sun shone through the golden mists of the fall morning. And the round, beaming face of jolly Baker Bumble shone through the mists of his woes and worries.

He felt wonderfully happy. The cheering, chattering children gathered in front of *Baker Bumble's Bunnery* made him feel that way. Look at them eat. Look at them protecting their treasures. They're afraid others will try to rob them.

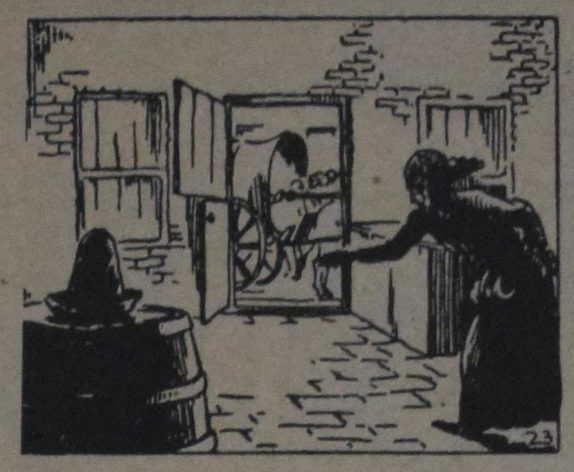
Jolly Baker Bumble had emptied all the tins in the store and handed out the goodies to the boys and girls of the neighborhood.

22. Even Mrs. Bumble didn't mind. She too had laughed at the wildly scrambling, scurrying, grabbing children.

But she made sure none of the roisterous rascals came into the store. Grimmer than the grimmest grenadier on the palace guard she kept watch in the doorway. She had to protect her clean floor, which she had given one last scrubbing early that morning. But the merriment of the children affected her too.

Now she helped her husband search the store for more leftover goodies. She found three day-old raisin buns. Lanky Lou stretched his long arm into the store.

"No, not you!" She gave one to Tony, the butcher's son, and one to Ann Marie, the manhandler's daughter. The third one fell on the ground and got trampled. What a shame!



23. It was time to leave. In front of the store stood a two-wheeled covered wagon. Hitched to it was the donkey.

Baker Bumble had already climbed aboard. His wife was still fussing about. Was the cellar door shut tight? What about the attic window? Had her numbskull husband forgotten anything? Sure enough! There was his nice, new felt hat lying on the empty flour barrel. She had brushed it clean this morning. Oh, that absent-minded man! What would become of them in that strange country?

It was time to say good-bye to her neat little home and to her spotless, spic-and-span floors. Tears sprang to her eyes.

24. Baker Bumble sat and waited, wearing his cloak and his boots, but hatless. Children swarmed around the wagon. Neighbors came for one last chat. Angry that he didn't get the left over buns, Lou braced his back against the tailgate and tried to push the wagon forward.

The donkey, made nervous by the noisy children, felt the wagon rock. He started moving and the wagon suddenly rolled ahead two meters. Lou fell backward on the cobblestones. Not expecting the sudden movement, Baker Bumble dropped the reins.

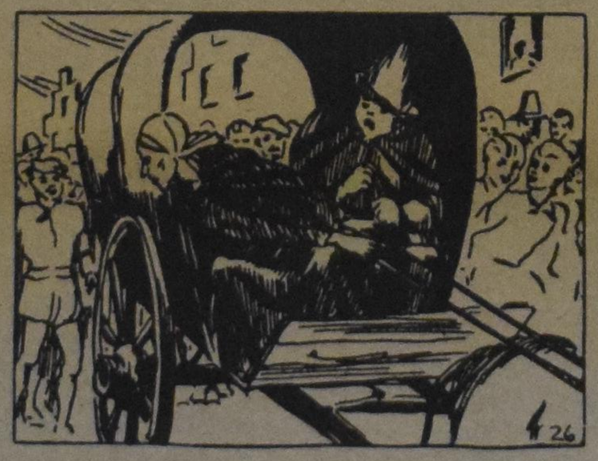
"Stop him! Stop him!" he shouted, badly frightened. The people exploded with laughter. The donkey was already standing still again. "Here you are, wagonmaster," said the butcher, laughing and handing the reins back to the baker. "Don't let him get away on you."

25. Finally there came Mrs. Bumble. She was wearing a long cloak and her best, most smoothly pressed cap. She locked the door and hid the key deep under her cloak. Head held high, she strode across the sidewalk to the wagon and began to climb in.

"Careful, missus!" mocked the butcher. "You'll break your creases. Don't bump your cap!"

She sat down beside her husband. Angrily she plopped the large, new hat on his head. It was actually a little too big, for it sagged over his eyes a little. But he paid no attention. All his attention was on the reins and the donkey, which had taken another step forward.

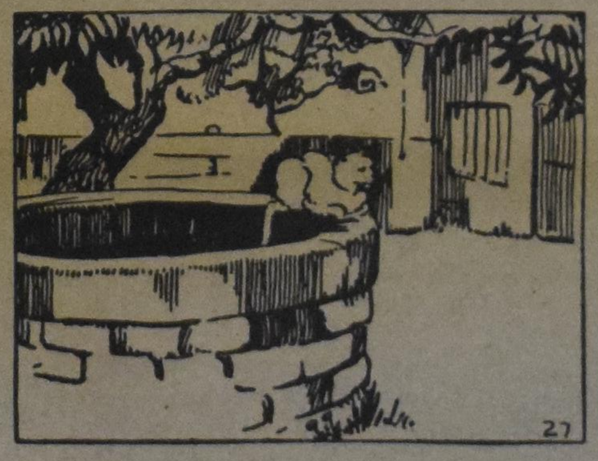
"On your way! Have a good trip! Say hello to the King for us," everyone shouted, giving the donkey a little help.



26. "Giddyap! Let's go!"

The wagon was rolling. The donkey pulled. Baker Bumble clutched the reins in his pudgy fists as if he were in a chariot race. He was bent forward, his eyes fixed somewhere between the donkey's ears. That's what you do when you're a wagon driver. He was gripped by fear. What if the animal ran away with them?

"Giddyap, longears!" The butcher slapped the donkey on the rump. Oh, if only they were outside the city gates, away from all these noisy neighbors. Suddenly his wife grabbed one of the reins. The donkey turned onto the sidewalk. Oh, that woman! She didn't see what she had done. She was looking back in panic, "My cat! My cat! I must go back!"



27. "Your cat? Don't worry about your cat; it will be taken care of," cried one of the neighbor ladies. "I promised you I would, didn't I?"

"Yes, but . . . ," cried Mrs. Bumble, "but what if she's locked in the house? She'll die of starvation. I must go back!"

"There it is! There it is!" shouted two boys, pointing across the fence into the Bumble's yard.

The large, white cat was sitting on the well sunning herself, her legs tucked under her. She watched a big spider lowering itself from a branch overhead and paid no attention to the commotion in the street.

28. "That cat! Can you believe it?" sighed Mrs. Bumble and she settled back on the seat beside her husband. He was studying the reins, trying to figure out how to bring the donkey back onto the street.

The butcher solved his problem for him. "Come on, you jughead!" He took the donkey by the bridle and led him in the right direction.

"Good-bye! Good-bye!" shouted the children, pushing and shoving as they thronged along behind the wagon. The donkey proudly stepped along. Baker Bumble proudly held the reins. They got a proud send-off through the streets of the old city.

Baker Bumble and his wife were beginning to enjoy their journey a little.

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RBC Board appoints additional faculty

Grand Rapids — The Reformed Bible College board of trustees recently appointed two new faculty members and reappointed two present faculty members in its annual session held on campus.

Dr. Lyle Bierma was given appointment to teach doctrine and church history. He received a B.D. degree from Calvin Theological Seminary, and is presently completing his doctoral thesis in church history at Duke University. He was raised in Nigeria when his father was general secretary of Nigerian Missions for the Christian Reformed Church.

Mr. Kenneth Bos was appointed as instructor in music for an initial term of two years. He received a B.A. from Calvin College, and a M.A. in Music from the University of Michigan. For the past two years he has been teaching at Northwestern College, Orange City, Iowa.

Rev. Jacob Herrema was appointed as vice-president for student administration. His responsibilities will be in counseling students and teaching part-time. With mission experience in Korea, most recently he has been minister of education at Calvin Christian Reformed Church in Grand Rapids.

Dr. Paul Bremer was reappointed as associate professor of Bible and New Testament Greek for a third term of four years, with additional assignment as vice-president for academic administration.

Dr. Dudley Woodberry was appointed as associate professor of missions and Islamics for a two-year term. This past year he has been visiting professor at RBC.

Small town churches get Home Missions help

"Evangelism in Small Towns and Rural Areas" is the title of a new brochure published by Christian Reformed Home Missions. The brochure is the product of a conference on rural evangelism conducted by the Board of Home Missions in the Spring of 1979.

The brochure recognizes the challenges and problems faced by small churches today. It suggests ways in which small churches can minister effectively where the Lord has placed them and where they can, through a consistent Reformed witness, draw their neighbors into their fellowship and into fellowship with Christ.

The pastor of the rural church gets special attention in the brochure. His key position is recognized. The report suggests a number of ways in which the pastor can make his church's witness more powerful in the community.

The special sociology of small towns and rural areas is also dealt with. Rural people are not just like metropolitan people. The differences are very important for those who want to do effective outreach.

Canadian pastors who were asked to come to the conference and to give input there were Rev. Peter Boodt of Rocky Mountain House, Alberta and Rev. William Geerts of Agassiz, B.C. Two professors at Dordt College also participated: Rev. E.L. Hebden Taylor and Mr. Kenneth Venhuizen.

Copies of the brochure are now available free from Home Missions upon request. A Study Guide has also been prepared.

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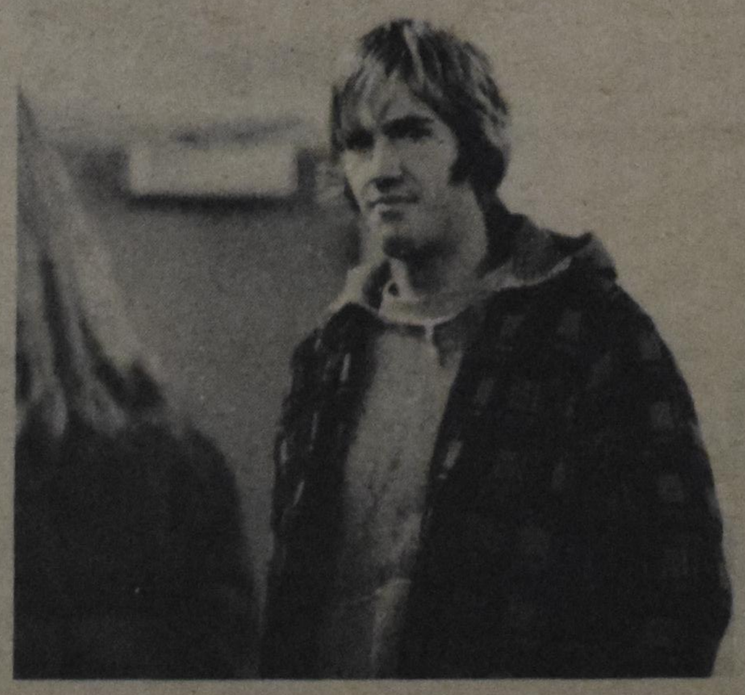
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Windsor Church dedicates new facilities

In an exciting service of praise and thanksgiving to God, the first new church of the Eighties in the city of Windsor, Ontario, was dedicated on January 25. And significantly, that first new church of the Eighties is a Christian Reformed Church. And significantly too, it is a Home Missions church.

Nearly 300 people crowded into an auditorium which has seating for 220, but with plenty of room for chairs for more, coming from many different places and many different walks of life, and for many different reasons, to help the Windsor church in dedication.

Former members came from Graafschap, Michigan, Chatham, Sarnia, St. Thomas and London. Friends came from Ann Arbor and Detroit, Michigan, Burlington, Jarvis, Forest, Wyoming, Dresden, Blenheim, Essex.

The Member of Parliament, the Honourable Mr. Eugene Whelan, was there; the Mayor of the City of Windsor was there; Mr. Bert Weeks, who happens to live in the subdivision in which the church is located; and one of the two aldermen representing the ward in which the church is located; Mr. Tom Toth was there; the chairman of the Greater Windsor Ministerial Association, Rev. Al Logan, was there, and many, many others, all basking in the goodness and faithfulness of God.

A 2.3-acre parcel of land was purchased nearly three years ago in the eastern part of the city for $48,000. A new parsonage was built on it immediately, providing the opportunity for the minister and his family to live in the community to which the church was ministering. A little more than a year ago the congregation approved the building of new facilities for worship and ministry, with the concurrence of Classis Chatham and the Board of Home Missions.

At first, upon the advice of a local architect, the cost was thought to be prohibitive, as a figure of $40 to $44 per square foot was given as the estimated cost for a building of this nature, and some 10,000 square feet was needed for present programming taking estimated growth into consideration. But the Lord provided another route, and Don Hawkey Construction Company of Wasaga Beach, Ontario, promised a building of slightly over 9,000 square feet for $210,000.

The price was right, and the congregation proceeded with the project, with construction beginning on September 11, 1979. With a great deal of volunteer help from members and friends of the congregation, the sanctuary part of the facilities was ready for the first service, the Sunday School Christmas Program, on Sunday, December 16, 1979. The interior of the entire building was completed in time for the dedication service on Friday, January 25, 1980. Landscaping and paving of the parking lot still needs to be done.

Keeping the price down was one of the chief goals of the church's building committee. And this was largely accomplished by thousands of hours of free labour. Of special note, for example, was the plumbing done completely by volunteer labour, saving an estimated $12,000. It was not strange on a Saturday to see as many as 20 people working together on the project.

In addition, cash donations were received from many sources, such as the churches of Classis Chatham by quota, the supporting church of Burlington, the 1979 Ladies Quarter Action of the Ladies Societies of Ontario, and even a former SWIMmer from Mississauga. The pulpit was donated by the Hawkey Construction Co., the pulpit chair by the pastor's parents, the communion table by the Essex Church, the baptismal font by the Essex Sunday School, and the organ, pianos, tables, chairs and other miscellaneous contents by the Board of Home Missions from its closed church in Inkster, Michigan. A lady from the community painted a portrait of Christ especially for the church and has loaned it to the church for display in the foyer.

With a tremendous sense of accomplishment and with great gratitude to God, the Windsor Church dedicated this, its first "home" after 13 years as a Home Missions Church working from rented facilities, to God's glory and to the service of fellow man. Pastor Peter Hogeterp, pastor of the church since 1973, indicated in his dedication message that the Church that the Lord is building is not finished yet. And it is with that sense of God's sanctifying power in people that this young congregation moves into the Eighties with eager anticipation.

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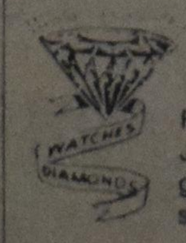

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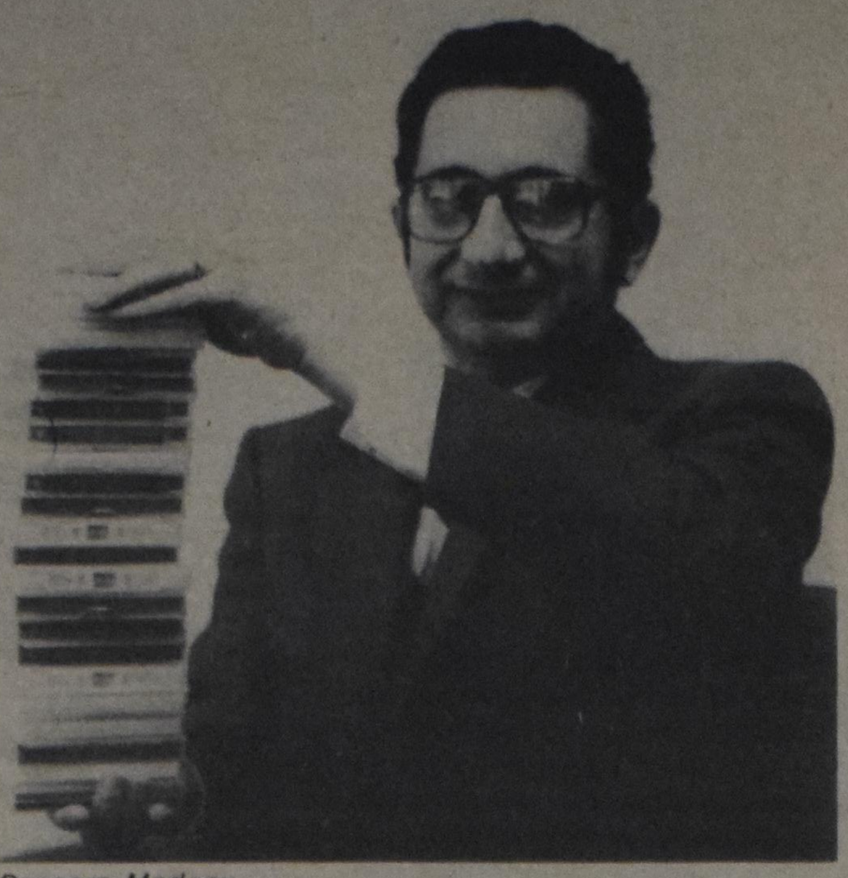
Christian Reformed Arabic publications find new audience



Rev. Bassam Madany.

In the wake of the oil boom, in the Middle East, thousands of Arab students have come to the United States for advanced study and technical training. As a result, Christian Reformed Arabic publications are finding a new audience — right here in North America. Rev. Bassam Madany, Arabic language minister of The Back to God Hour, says that the demand for literature among Arab students in the United States is growing steadily.

Arabic-speaking students on about 30 campuses now are reading a variety of Back to God Hour tracts, devotional booklets, commentaries, and an "Arabized" catechism.

Although they encounter Christianity in many ways in the United States, the Arab students seldom find Christian literature written in their own language by a representative of the Arab world, and The Back to God Hour books often catch their attention.

Harvard, Purdue and the Massachusetts Institute of Technology head the list of campuses. Other responses have come from Utah, Texas, Illinois, Washington D.C., and two dozen other locations.

The most popular books among Arab students are the four volumes, entitled, "Reflections in Contemporary Life," discussing Marxism, existentialism, and Western secularism. "The Teachings of the Holy Bible," another book, is an "Arabized" catechism which includes long quotations directly from the Bible. "Freedom in Christ" is a commentary on the book of Galatians.

Other publications include, "Family Worship," a daily devotional; "The Message and Mission of the Prophets;" "The Lord's Prayer;" and exposition of Romans; and several tracts.

Back to God Hour publications have been circulating in the Arab world for 21 years, ever since Rev. Madany came to The Back to God Hour. Last summer Mrs. Shirley Madany began working with staff members of the Inter-Varsity Christian Fellowship and with Christian Reformed campus ministers to arrange for the placement of Back to God Hour books and tracts on Inter-Varsity book tables throughout the country.

This fall, Inter-Varsity staff members began requesting The Back to God Hour publications for display on their tables.

Over a thousand Back to God Hour books and thousands of tracts have been distributed through the campus book tables so far.

Rev. Madany also recently announced the completion of the first part of a recording project which had been underway for ten months. With the cooperation of international radio station WYFR in Oakland, Calif., he put the entire New Testament on cassette tapes. The station is currently beaming transcriptions of the tapes into the Arab world. Rev. Madany is now recording parts of the Old Testament.

Rev. Madany was born in Souedea, Syria, the city known in the Bible as Seleucia, the port of Antioch. After being educated in British, French and Syrian schools in Syria, he came to the United States in 1950 for theological training at the Reformed Presbyterian Seminary in Pittsburgh, Pa. Since 1958, Rev. Madany has been the director of the Arabic broadcast of The Back to God Hour.

All of the Arabic tracts, books, and tapes are available from The Back to God Hour.

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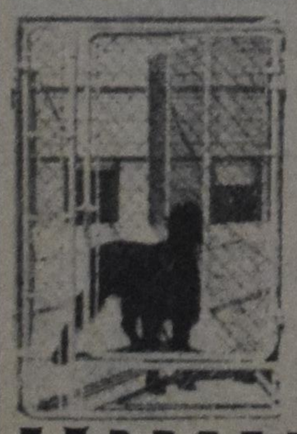

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Integrated teaching model demonstrated at Edmonton school

by Wilma Vander Schaaf
Edmonton Editor

Three grade 6 teachers found themselves in one grade 6 classroom with the grade 6 students of North Edmonton Christian School last week. They were there to participate in and learn from an integrated teaching model as taught by Agnes Struik. Agnes, classroom consultant at the Curriculum Development Centre in Toronto, agreed to come to Edmonton to demonstrate how this much-spouted-about idea really works.

What does integrated education mean? It means at least three different things. Firstly, that the Christian perspective is integrated into learning. That is, a Christian view of God, man, and the world dramatically affects the way a subject or topic is treated.

Furthermore, since creation is a unity, a whole, the different subject areas themselves are integrated to resemble the harmonious whole that creation was meant to be. In other words, language and social studies are not treated as separate subjects, quite independent of each other because they are not. And we all know that. Try teaching social studies without the use of language or try teaching language negating the influence of culture and history. It is impossible. Any attempt at keeping these areas as completely separate entities results in a fragmented witness.

Thirdly, the integrated approach seeks to make the learning experience an integral part of the students' lives. Separating school life and what is learned there from the day to day life of the children makes one think of trying to lead a double life. Relating the two — that is, bringing the children's experience into the classroom to relate to the topic and vice-versa results in a learning experience that's not soon forgotten.

Agnes drew an interesting example. The topic for teaching is trees. It can be treated conventionally and practically by talking about a tree as a plant with root, stem, leaves. The root draws nutrients from the soil to grow, . . . and no student has even seen a tree draw nutrients from the soil. So they've just sat through a biology class and learned something which they may soon forget.

How does a tree touch the life of a child? Let's talk about the social aspects of a tree: It's great for a treehouse to share with a friend, or to have a picnic under with your family. How does it touch you emotionally? Way up high you sit, in the fluttering whispering leaves, hidden from view to tell a secret. Or you walk in the forest where it is calm, relaxing, peaceful. And when you touch a tree — does it feel alive? The economic aspects of a tree: We talk about tables and chairs, paper and wasteful forest fires.

Confessionally, a tree symbolizes different things to different kids. Praise? Protection? What does Psalm 1 and Psalm 104 say about trees? Do we care about trees? How about the trees on our playground that someone carelessly (or viciously) carved into?

Then we talk about the physical and biological aspects with meaning.

Part of the week at North School was spent talking about the human body with the theme "Man is a Unity" as foundation. Agnes illustrated how this could be related to talking about Ancient Greece, their preoccupation with the human body in sculpture, theatre, athletics and related to government and architecture.

Psalm 139 speaks of how wonderfully we are made. Language arts presented an opportunity for writing an autobiography. Idioms which refer to the human body or body parts were discussed. The pupils drew portraits of fellow students in "art class." Music as well as personalized reading offered time to spend on specific concentration of the topic of the human body and man, the image of God. As image-bearer, the pupils' self-concept was also discussed. Attempts were made to deal honestly with deviant, hurtful behaviour, likes and dislikes, and sensitivities. Mathematics could also be integrated (measuring body parts, pulse, etc.) but not without the fear of forcing the issue of integration.

One of the participating teachers realized a potential danger of becoming "me" centred. In any system, methodology or attitude, teachers and parents must remind themselves of the basis and motives. Creation is a unity, man is a unity and so is the life experience of a child in forming a whole human being. But at the root of this and at the head of this stands God's creative and redemptive power.

What's the future for integrated teaching in our Christian schools? Most teachers, especially once they have tried it, are quite excited about it. They feel it helps build a good self-image for the child. Their view of the world and creation and how it was meant to be could provide a much needed stronghold in a time where chaos and fragmentation are the order of the day. This stronghold may give them the necessary incentive to work for a harmonious, God-glorifying creation.

Each generation must again look at its institutions to see how they are responding to the present age and preparing the children for the age to come. If it hasn't mattered before that we didn't have the integrated approach ("we managed fine without it") then I dare say it matters now. We cannot afford to ride on our present good record of well-established Christian schools. Are we indeed doing the best we can to build the support systems which help to open up our lives and the lives of our children in all ways in order to be better stewards of a harmoniously-created world?

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Human engineering: Genetic predestination? Part 2 of 4

by Richard Stienstra

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Genetic engineering with its profound implications has not caused much concern in the Christian Church — yet. Nor has the dream of the geneticists, referred to in the preceding article, widely caught the attention of Reformed Christians. Still, there are some indications that we may wake up one day to the discovery that Huxley's "brave new world" was not so foreign to our civilization, after all.

One alarmed author, Robert Cooke in *Improving on Nature*, speculates on the future: "Will we see, someday, a local registry of wombs for rent, an agency governing how these willing women are to treat their bodies, ruling how they will nourish themselves in preparation for commercial childbearing?" Narrowing his focus Cooke predicts: "The day may come when every egg cell and every sperm cell will undergo inspection before being allowed to join and develop into a living human being. Beyond this, too, it seems probable that one day we will begin tailoring the genetic instructions, the blueprints within these eggs and sperm cells, to meet certain standards."

It is my intention to present some information about the developments in the general field of human genetics, leaving a more sustained evaluation to a concluding article. I am aware that the common usage of "genetic engineering" is less than accurate terminology. For our purpose it serves to designate "the shuffling, mixing and matching of unrelated genes, life's most basic set of blueprints."

Artificial Insemination by Donor (AID)

Since 1785, when Dr. John Hunter successfully caused conception by means of artificial insemination by husband (AIH), much has happened in medical science. The proponents of AID view Robert L. Dickinson as the originator of the practice. This American medical doctor first used the method in 1890. Eighty-five years later the head of a Research Foundation reported, "I do 40 or 50 artificial inseminations a week, whereas a few years ago we would do 10 or 12 a year." He added in his *New York Times Magazine* article, "Couples not only accept it but seem to regard it as more natural than adoption."

When does a couple choose AID? One expert, speaking to a symposium on "The law and ethics of AID," suggested the following: "AID is used only when the husband is wholly infertile owing to the virtual absence of life sperm atazoa from the semen, or more rarely in cases of severe rhesus incompatibility, or where the husband is known to suffer from or carry some serious hereditary disease, such as Huntington's chorea or hemophilia." Up to 10,000 AID babies are said to be born every year in the world; surely some indication of the happiness and satisfaction this method of reproduction affords. Yet, some AID users also experience psychological problems. Laurence E. Karp, M.D., in his book *Genetic Engineering: Threat or Promise?* records the disastrous experiences of five AID cases, all of which had been approved by "reliable and ethical gynecologists." Each of the husbands suffered severe depression. The wives experienced disturbing sexual fantasies about the donors, and at times about the doctors. They rejected the babies prior to birth, postponing the wearing of maternity clothes as long as possible. It is not surprising that all the children displayed a considerable measure of emotional difficulty as they grew up.

Has AID, as it is gaining more respectability, fulfilled the hope of its earliest advocates? The answer appears to be negative. The eugenic aspect of AID does not concern the general populace. Most prospective AID parents do not care to produce a "better" baby, and J.H. Muller, the father of genetics, may see his prediction go unfulfilled — at least in this century. He said: "Practices that today are confined to couples afflicted with sterility will be increasingly taken up by people desiring at one and the same time to bestow on themselves children with a maximal chance of being highly endowed."

One geneticist hit the nail on the head when he observed: "AID makes virtually no demands on scientific know-how; the same results could be achieved by adultery."

Legal aspects of AID

Is AID a form of adultery? The legal profession has a difficult time clarifying the status of AID children. The first, and as far as I know only, judge in Canada to address the subject was Justice Orde in Ontario. In the setting of an alimony case (Orford v. Orford, 1921), he ruled that the husband's consent to AID was required. Mr. Justice Orde also provided the courts with a definition of adultery; "the voluntary submission to another person of the reproductive powers or faculties of the guilty person." Added the judge, "If it was necessary to do so, I would hold that (AID) in itself was sexual intercourse."

In the United States the courts vary somewhat, but the impact of the ruling of the Illinois court has been significant (*Doornbos v. Doornbos*, 1954). "Artificial insemination, with or without the consent of the husband, is contrary to public policy and good morals, and constitutes adultery on the part of the mother. A child so conceived is not a child born in wedlock and is therefore illegitimate."

Some states in the Union give custody to the mother in the case of a divorce, because the husband is not the biological father. The legal profession may have its hands full applying this Arizona statute: "Every child is the legitimate child of its natural parents."

England's laws have held that AID children are not legitimate. The Peel Committee's report of 1973 wished to change that, but no action has yet been taken. A well-known British medical figure, Lord Kilbrandon writes: "I am heartily in favour of doing away with the whole concept of an illegitimate child. In my view there are no illegitimate children, but only illegitimate parents."

Pope Leo's "non licere!" of 1897 still echoes through Italy's laws, in which the practice of AID is forbidden. It is not surprising that the

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world's largest church, the Roman Catholic Church, considers AID "entirely illicit and immoral."

In the unsettled legal climate most AID parents quietly tell an untruth when the birth registration form asks who the father is. In fact, some of these forms are now being generalized to assist such parents. The time is not yet here when society knows what to do about this kind of a-normative development. Do laws serve merely to legalize existing situations? Or should laws accurately reflect the Creator's norms?

There are numerous questions that vie for an answer. Let me just mention a few. Should society move in the direction of "rootless" people? Does everyone have a right to know his (genetic) ancestry? Does AID contribute to the formation of an eventual "gene pool" that will lead to "genotypes" without a history? Is it possible that an AID child should sue his mother for neglect in the selection of sperm when a genetic defect later caused a severe handicap in the child? Would it be possible for the child or the mother to sue the doctor in such a case? These are the kinds of questions the experts keep asking.

One can almost envision an angry 15 year old, being forced to practice the piano: "If you wanted a musician in the family, why didn't you select more musical genes for me?" To which mom responds: "Well son, we chose the best available — unfortunately, Beethoven wasn't on offer!"

Genetic counseling

Genetic knowledge now permits counseling to prospective parents in regard to the probabilities for the occurence of certain traits among their children. Over the last 20 years the number of genetic counselors has grown from a handful to many thousands of trained persons and hundreds of counseling centres.

A major ethical issue among genetic counselors has been whether abortion is justified when the unborn child is found to have defective or abnormal genes or chromosomes. One spokesman is optimistic that the human race can be improved considerably by the work of the counselors: "A rapid proliferation of genetic screening legislation has ushered in widespread use of genetic diagnostic techniques, opening the door to a new era of eugenics."

The subject of the abortion of the potentially handicapped raises the question of the sensitivity to the value of human life. One geneticist at a symposium on ethical issues in human engineering zeroed in on the importance of what genetic counselors recommend: "Clearly the ethical issues that arise from these possibilities are among the most important that could be envisaged. They all deal with problems of life and death, with the character and quality of life, with the active interference of human beings in deciding who shall live and who shall die, and what kinds of people shall live or die. These decisions could affect not only those now living and their children, but our successors many generations hence."

The therapeutic abortions, performed by the millions for women who use such a method almost as a means of birth control, is bound to have an impact on genetic counseling. The counselors, however, are also aware that some 25 per cent of the patients admitted to any large metropolitan hospital suffer from a genetically-caused or a genetically-related disease.

We can be grateful that important progress has been made in overcoming some of these diseases. For example, the life expectancy of children suffering from cystic fibrosis has more than doubled during the last two decades. Yet it still is only a tragically short 16 years.

The task of genetic counselors is an awesome one. What guidelines, what principles should direct them? Should they advise parents who have a handicapped child to have other children? That parents of children with a genetically-caused or related disease give thought to this is obvious. One study in Baltimore, in fact, showed that out of 39 children with cystic fibrosis, 31 were last children. The same study revealed that 50 per cent of the parents with a mongoloid child had no further children.

Should genetic counselors enter into genetic defects that may have ethnic or racial implications? So far no one has objected to the work being done in connection with sickle cell anemia, a disease apparently limited to black people. With the recent discovery, however, that the dreaded child killer disease Tay-Sachs is frequent only among Ashkenazi Jews, and rare elsewhere, what is the best advice? One counselor has come up with an interesting solution. The Ashkenazi Jews should not marry other Ashkenazi Jews at all, but other kinds of Jews if they wish, and the terrible disease would disappear entirely in one or two generations.

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Underprivileged need support; dinner planned

Many needy and underprivileged children are being helped to live more fulfilling lives through the outreach of Camp Ke-Mon-Oya. This camp, in past years, has taken children from the inner city, specifically those involved with the former Lighthouse in downtown Toronto and other problem children and children from broken homes and given them the opportunity to experience a completely different environment. Through this they have the chance to discover the God of Love that they might not normally find in their loveless world.

In the past, these children have been sponsored to attend the camp by the donations of many generous individuals.

More recently, the women of Grace Action Committee have taken on this responsibility. It is to raise funds for this exact purpose that the Grace Action Committee will be holding a fund-raising dinner on Friday, April 18, at 7 p.m. This dinner, an "Indische Rijstafel" (Indonesian Rice Dinner) will be held at the Knox United church (corner of Midland and Sheppard) in Agincourt. The cost for this evening will be $25 per couple, $12.50 per individual, all inclusive.

For tickets you can call or write to: Mrs. Janny Visser at 1 Goodland Gate, Agincourt, Ont. M1S 1V4, telephone: 293-9255, or to Mrs. Anneke Medema, 53 Howell Square, Scarborough, Ont. M1B 1C3, telephone: 291-5051. If you are not able to attend the dinner but would still like to help, they will gladly receive your donation which can be made payable to: "Camp Ke-Mon-Oya c/o Grace Action Committee" and sent to either of the above addresses. Donations of $10 or more will receive an income tax receipt.

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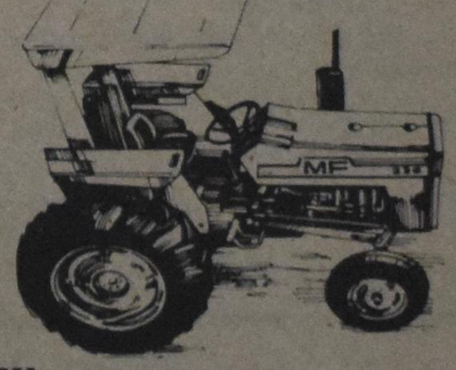

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Popular Music

Van Morrison is a confident witness

by William Van Dyk

Into the Music by Van Morrison is my personal choice as best album of 1979 and, perhaps, best album ever by a Christian. It is beyond doubt the most uplifting and exuberant music I have listened to in a long time, and its musical artistry is universally recognized as superb. What more could one ask for from a Christian artist, and a recent convert at that.

Van Morrison is the third of a distinguished triplet of Christian musicians who have blazed a path of beautiful, exciting, powerful, and spiritually driven music in the field of rock; the other two being Bruce Cockburn and Bob Dylan. Together, the three of them present an impressive block of first-rate artistry and inspiration in the otherwise bleak edifice of pop music, where the number one album (*The Wall* by Pink Floyd) currently portrays man as a pathetic creature, driven to psychosis by societal institutions and spiritual emptiness. Together, they are sounding an enthusiastic affirmative to spiritual meaning in life.

For Van Morrison the journey was long and hard. In his earlier albums he explored various avenues of meaning, all ending in despair or futility. He has suffered through bouts with drug addiction and alcoholism, a career in tatters, artistic failures, and depression. *Into the Music* represents a clear triumph over the forces of darkness in his life: a trip, as Morrison puts it, "from the dark end of the street to the bright side of the road." He has gone from dark, mysterious Celtic images, from dark turbulence, to the "full force gale" which lifts him up and gives him renewal and rebirth. "Full Force Gale," the best song on the album, is a perfect showcase for the power of Morrison's unique style of gospel-folk-rock to provide a robust setting for his stunning message: the Lord has lifted him out of darkness, given him a permanent home, saved him from a fall into complete emptiness. Here Morrison is not merely pretty; his music and message is too powerful to be contained in mere sweetness; it is full of energy, bursting at the seams with a newfound reservoir of strength and resurgence.

It is noteworthy that Morrison's conversion has also altered his consciousness of his role as an artist. Whereas formerly he saw himself as a sort of romantic mythic poet of primeval nature, or uncontrollable mystic forces, he now sees himself as a troubadour, who must bring a message of freedom. And, in "Rolling Hills" Morrison sings about dancing a jig, writing his songs, living his life "in Him" (the Lord). The delightful rhythm and melody of the song speak of a deep-found contentment; the song really is a sort of sailor's jig, as if Morrison can hardly contain his joy. In a stroke of musical genius he included a penny whistle in the arrangement. As with all the songs on this album, the backup musicians are brilliant.

Morrison's love songs have also changed radically. Instead of looking for sexual/poetic inspiration in a woman, he talks about companionship and encouragement; about living contentedly with his wife and child. The spontaneous relationship is no longer based on physical attraction but on "her story" of "her search and her journey somewhere inside, just like mine." In other words, born of a common spiritual struggle, and of heartfelt commitment.

"Angeliou" is the subject of a love song because she has understood Morrison's struggle. She contributes to his liberation from darkness. In "The Healing Has Begun" Morrison affirms that he is now able to love because he has been liberated from darkness; the title speaks the rest. Once again, the instrumentalists are outstanding.

Musically, Morrison utilizes many different styles but relies mostly on gospel, folk-rock, and European folk song. He was raised in Ireland and half of the songs on *Into the Music* are strongly flavoured by the Irish dittys he heard in his youth. The other half are dominated by a gritty gospel rock, with strong trumpet choruses and Morrison's own emotional and brassy rendering.

I have not come across a single negative review of this album. That is partly due to the fact that its musical and lyrical quality are overwhelmingly good and impossible to argue with; but it is also partly due to the fact that Morrison, in the words of one reviewer, is "not as preachy as Dylan." What the reviewer really means, though, is that Morrison doesn't sound like a preacher. He does not admonish people or condemn anything in his music. On the other hand, like Bruce Cockburn, he is preaching in a different way. His music reveals the confidence, joy, and clarity of purpose of a committed Christian. In other words, and in contrast to the dark nihilism of Pink Floyd, Morrison has his head together. Along with Dylan and Cockburn he has helped to locate the spiritual struggle in modern music between meaning and meaninglessness instead of between sensualism and prudishness, as the hit-makers would have it.

Besides, to me there is nothing really more "preachy," in a very positive sense, than Morrison's vigorous, confident, and exuberant declaration: "Like a full force gale/I was lifted up again/I was lifted up again by the Lord." His declaration is not sweet or sugary; it doesn't try to hide in the background. It jumps out at you, making a joyful noise — one that is very worth listening to.

Van Morrison: *Into the Music*.
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Abraham's kinderen

Als je over het verbond der genade nadenkt rijst de figuur van Abraham voor je op. God heeft een verbond gesloten met de gelovigen en hun kinderen, en Abraham wordt in de bijbel de vader der gelovigen genoemd. God was heel wat van plan met Abraham. Hij zei tot hem: „ga uit uw land en uit uw maagschap en uit uws vaders huis naar het land, dat Ik u wijzen zal; Ik zal u tot een groot volk maken, en u zegenen, en uw naam groot maken, en gij zult tot een zegen zijn. Ik zal zegenen wie u zegenen, en wie u vervloekt zal Ik vervloeken, en met u zullen alle geslachten des aardbodems gezegend worden."

In zo'n paar teksten uit de bijbel gaat een hele wereld open. Die paar teksten omspannen eeuwen. Eigenlijk wordt er ook al veel gezegd over de grote zegen die met Abraham over de hele wereld komt. Wie denkt bij het lezen van deze teksten niet aan de Here Jezus.

Als Abraham in Kanaän is aangekomen sluit God een verbond met hem en bevestigt daarmee de woorden die Hij tot Abram gesproken had in Ur der Chaldeeën. En dat verbond wordt later weer verrijkt met het teken des verbonds, de besnijdenis, en in plaats van Abram is de nieuwe naam Abraham, vader van een menigte, waarin tot uitdrukking wordt gebracht wat God aan de aartsvader beloofde. En God zal die belofte niet verwerkelijken buiten Sarai om. Haar naam wordt ook veranderd, zij heet nu Sara, vorstin. De oude, minder gebruikelijke vorm wordt vervangen door de jonge, die duidelijker spreekt.

En wat heeft de Here allemaal aan Abraham beloofd? Het land Kanaän, een zeer talrijk nageslacht, koningen zullen uit hem voortkomen, en de Here zegt: Ik zal u en uw nageslacht tot een God zijn. Hier spreekt de God van Abraham, Isaak en Jacob. Hier begint de lijn die via Juda over David uitloopt op Jezus Christus. In dit verbond met Abraham belooft de Here: Ik zal zegenen wie u zegenen en vervloeken wie u vervloekt! Als u dat onthoudt als u het Oude Testament leest begrijpt u dat de Here met mensen en volkeren handelt overeenkomstig de houding die zij aannemen tegenover Abraham. Die houding beslist. Het zou goed zijn als u uw kinderen eens een lijst liet maken van volkeren en personen die overeenkomstig deze uitspraak van de Here in Zijn verbond met Abraham gezegend werden of vervloekt. En dit werpt natuurlijk ook lichtstralen over de nieuwtestamentische periode. De houding die de mensen dan aannemen ten aanzien van de ‚grote Zoon van Abraham, David', de Here Jezus Christus, is dan beslissend voor Gods handelen met hen. In het Nieuwe Testament lezen we immers dat alle mensen, ja zelfs alle volkeren delen in de grote zegen die Abraham en zijn nageslacht beloofd was. De vraag kan dan met recht gesteld worden: wie behoren tot het nageslacht van Abraham?

Er waren bij het begin van onze jaartelling heel wat Joden die er op pochten dat zij kinderen van Abraham waren. Zij sloegen zich daarvoor op de borst. Maar Johannes de Doper, toen hij velen der Farizeën en Sadduceën ten doop zag komen, zei: gij adderengebroed, wie heeft u voorgespiegeld de komende toorn te ontvlieden? Brengt dan vrucht voort, die aan de bekering beantwoord; en . . . waant niet bij uzelf te mogen zeggen: wij hebben Abraham tot een vader; want ik zeg u, dat God bij machte is uit deze stenen Abraham kinderen te verwekken!

God had hen niet nodig om Abraham kinderen te geven. Hij was niet gebonden aan de natuurlijke ontwikkeling van Abrahams geslacht. Maar . . de beloften golden toch in eerste instantie Abrahams lichamelijke nakomelingen? Abrahams lijfelijke kinderen mogen wel degelijk pleiten op Gods verbond met Abraham, maar niet met een onbekeerd hart! Hun houding tegenover de Messias, die de inhoud van Johannes boodschap was, is beslissend. En dat moet u bij het lezen van het Nieuwe Testament goed in het oog houden. Het gaat er om dat men hetzelfde geloof heeft als Abraham. Als men een onbekeerd hart heeft dan brengt het verbond geen zegen, maar vloek. Abrahams kinderen moeten geloven wat Abraham geloofde, zij moeten doen wat Abraham deed.

Het is overduidelijk uit het Nieuwe Testament dat de Joden er van moeten worden doordrongen dat de belofte hun zou kunnen ontgaan. Paulus zegt ook ergens: „want niet allen die van Israel afstammen zijn Israel, en zij zijn ook niet allen kinderen, omdat zij nageslacht van Abraham zijn, niet de kinderen van het vlees zijn kinderen Gods, maar de kinderen der belofte gelden voor nageslacht."

Als iemand niet echt gelooft in de Here Jezus kan hij zich nooit, ook al is hij een Jood, kind van Abraham noemen. Het is zo duidelijk als glas als u de bijbel goed leest dat iedere nieuwtestamentische gelovige die de Here Jezus toebehoort een kind van Abraham kan worden genoemd, het staat er duidelijk: Indien gij nu van Christus zijt, dan zijt gij zaad van Abraham, en naar de belofte erfgenamen (Gal. 3:29). De zegen van het verbond met Abraham strekt zich nu ook uit over de gelovende heidenen. Zij worden gezegend met Abraham. Gelukkig dat dat verbond met Abraham nog bestaat! Abraham is de vader van *alle* gelovigen!

J. VanHarmelen

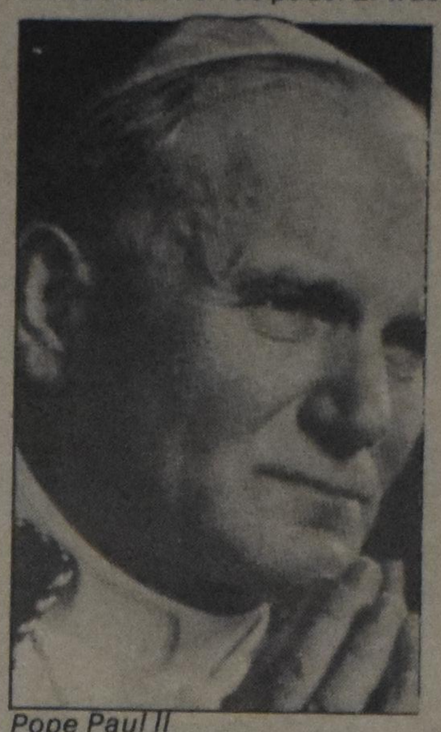
De Katholieke kerk na Rome

door H. Elkelboom

Kerkinformatie. De bisschoppen zijn weer terug van hun bijzondere synode. Vertrokken ze met het lood in hun schoenen om met hangende pootjes terug te keren? Of moet je constateren: zo ingetogen als ze weggingen, zo opgetogen kwamen ze weer hier? Bisschop Möller sprak over een geweldige genade, terwijl bisschop Ernst en kardinaal Willebrands in de KRO-uitzending van 31 januari de indruk wekten nog steeds in trance te verkeren. Gingen ze „tot de bodem" of op hun knieën en door de grond?

Het Rotterdams Nieuwsblad schreef: „De reacties hebben iets weg van de psychische effecten die optreden bij gijzelingen: de gegijzelden tonen sympathie, althans begrip voor diegenen, die hen gevangen hielden. Deze synode leek op een collectieve biecht, die de boetvaardige penitenten als een loutering hebben ervaren. Ze zijn nu vastbesloten om de serene sfeer uit Rome vast te houden. Maar de boze buitenwereld is niet zo sereen."

De aartsbisschop van Belgie Danneels denkt er volgens ‚De Standaard' heel anders over. Hij verklaarde: „De synodebesluiten zijn fundamenteel van de Nederlandse bisschoppen zelf gekomen. Zijzelf hebben ze naar voren gebracht, samen met de curie en de paus. Er was



Pope Paul II

een grote vrijheid van spreken en van enig dirigisme vanwege de paus of enige andere instantie was geen sprake. Wie dat beweert moet ik tegenspreken."

De kuur van de curie lijkt te hebben gewerkt. Rome spreekt ook als het met een onverzettelijke glimlach zwijgt. Het gladde ijs waarop het Nederlandse episcopaat zich sinds enkele jaren had gewaagd is in het Vaticaan gebroken. De (officiele) stukken vlogen eraf, maar de kerkprovincie lijkt met de brokken te blijven zitten.

Zodra de bisschoppen, eensgezind glimlachend, de Sixtijnse kapel verlieten, verstrakte hun gelaat: het kerkvolk stond buiten met een ontevreden gezicht te wachten. De verwijten vlogen hun om de oren. Want als het episcopaat de lucht van het Vaticaan te diep inademt kan de kerkprovincie wel eens een aanval van angina pectoris krijgen!

Wie de officiele stukken doorleest, krijgt een onbehaaglijk gevoel: de hierarchie is weer ingesteld. De bisschop keert, zij het hinkend op twee gedachten, naar zijn vergulde troon terug. Gijsen mag dan wel zijn neus hebben gestoten, zijn gezicht is gered. Nederland lijkt opnieuw tot missiegebied, onder persoonlijk toezicht van de paus, te zijn verklaard. De Nederlandse kerkprovincie staat voortaan onder curatele. De besluiten van de bisschoppenconferentie hebben een handtekening uit Rome nodig willen ze algemeen geldig zijn. De tot communio omgedoopte collegialiteit zou ook een ander woord kunnen worden voor controle: een bisschop zal niet gemakkelijk meer voor zichzelf kunnen spreken, hij heeft de instemming van zijn collega's nodig.

PERSOVERZICHT

• In afwachting van de opening van het Parlement is het nogal rustig in Ottawa. Trudeau had visite van de olie-minister van Saudi Arabie. Van de foto's en berichten te oordelen konden ze nogal goed met elkaar opschieten. Als Ottawa het nu ook nog eens kan worden met Alberta zijn we helemaal klaar.

• Een van onze generaals was van de week ook onder de profeten. Dat ga je krijgen als je met sterren op je schouders loopt. Generaal Donald McNichol, commandant van onze luchtmacht, verklaarde dat oorlog met Rusland waarschijnlijk onvermijdelijk was. Het treft net zo dat de luchtmacht nieuwe vliegtuigen moet hebben.

• Die lui van de Parti Quebecois (die zo nodig onafhankelijk moeten worden) zitten niet stil. Ze zijn met de pet in de hand de provincie rond gegaan. De kollecte bracht maar eventjes meer dan drie-en-een-half miljoen dollar in het laadje. Daar kan de penningmeester van onze kerk een voorbeeld aan nemen.

• De burgemeester van Calgary is ook even uit zijn slof geschoten. Hij zei dat hij wel een speciale wijk in die stad zou willen hebben voor de dames van lichte zeden.

• Sinds de staking in Montreal zijn in het dolphinarium al drie dolfijnen aan heimwee dood gegaan. Ze missen de trainers.

• Boeren in Maine protesteren luiddruchtig en hevig tegen invoer van Canadese aardappelen.

• De voorverkiezingen in Amerika zijn net als vroeger mijn moeder's kousengaren: er komt geen eind aan. Het wordt eentonig, en het zal in November wel Carter tegen Reagan worden.

• Mensen die aan geldgebrek lijden zijn in hoog gezelschap. De Shah van Iran heeft laten weten dat bij hem de lamp ook voorover hangt. 't Lijkt met iets aan de onwaarschijnlijke kant.

• Het aantal doden tengevolge van het vergaan van een drijvend booreiland in de Noordzee is tot meer dan honderd gestegen.

• In de staat Washington is een vulkaan in werking getreden.

• De begrafenis van aartsbisschop Oscar Romero in San Salvador werd een ontzettend bloedbad toen er bommen ontploften.

• In Rusland knijpen ze 'm toch wel een beetje over de Olympiese Spelen. Ze willen niet graag dat het net als een verjaardagsfuifje wordt waar de helft van de gasten niet komen opdagen.

• Mijn catechesanten waren uiterst rustig op 1 april. Dat heb ik wel eens anders meegemaakt.

• De roodborst-prijsvraag is nu definitief gesloten. We werden bedolven onder brieven en de telefoon stond niet stil. Maar er is van de week een nieuwe prijsvraag. Ik ga mijn persoverzicht van deze week besluiten met een welgemeend gedicht. Wie mij het eerst opbelt of schrijft en mij vertelt uit welk welbekend Hollands boek dit gedicht geciteerd wordt krijgt als prijs een gratis jaar-abonnement op onze Kerkbode:

Geen grootspraak op dit blad, geen duurgezworen eden,
Die overbodig zijn, of ongemeend meestal!
Maar laat mijn naam alleen een plaats er op bekleden,
Die al mijn vriendschap U gewis herin' ren zal.

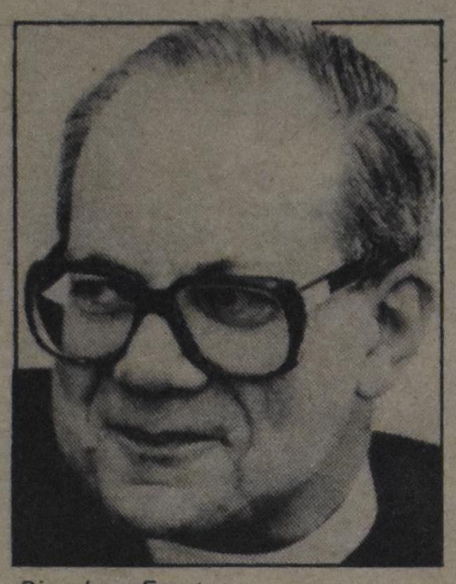
Carl D. Tuyl

Dat zou ook kunnen betekenen dat Gijsen zijn tong niet zo gauw zal verliezen, maar dat Ernst telkens weer monddood wordt gemaakt. Het aantal bisdommen zal vermoedelijk worden uitgebreid: de bisschop kan zo dichter bij zijn mensen komen. Hij wordt dan ook weer de opperherder. Het onderscheid tussen het bijzondere ambt van de priester en het algemeen priesterschap van alle gelovigen wordt met zoveel woorden onderlijnd. Als de bisschop dichterbij komt moet de pastorale medewerker een flink aantal stappen terug doen. Hij mag niet te veel in de buurt van het altaar komen. De leek wordt bedankt — in de dubbele zin van het woord. Zijn medewerking wordt op prijs gesteld, maar zijn plaats is achter het koorhek.

Het meest voorkomende woord blijkt celibaat te zijn. Toen de Heer bad om arbeiders in de oogst, bedoelde Hij uiteraard celibatairen van het mannelijke geslacht. De vrouw komt in dit stuk niet voor. En dat terwijl Johannes 4 zo uitdrukkelijk wordt geciteerd, dat je aan de plaats van haar, die in dit hoofdstuk zo nadrukkelijk een hoofdrol speelt, bijna niet voorbij kunt gaan.

De bisschoppen zullen meer dan hun best moeten doen om het aantal priesterroepingen uit te breiden. De theologische opleidingen komen onder controle te staan. Ze worden strenger aan de regels gebonden. Rolduc — de opleiding van bisschop Gijsen in Limburg — lijkt hierbij het ideaal en model te wezen. In de catechese zal de geloofsleer van de universele kerk met grotere kracht aan bod moeten komen. De privebiecht is het ‚gewone middel' tot verzoening. Tegenover kritische groepen zal een bisschop vooral ‚matigend' moeten optreden.

Het klinkt allemaal nogal griezelig, zeker als je het in het kort samenvat. Het stuk zelf is



Bisschop Ernst

genuanceerder en subtieler. Het wemelt van de bijzinnen. „Wie kan er hier nog tussen de regels doorlezen".

Het zal zo'n vaart niet lopen zucht de een, maar dat kan ook betekenen dat die vaart eruit is. Het schip van de Nederlandse kerkprovincie ligt dan stil en de gelovigen lijken tussen de wal en dat schip te vallen.

De tijd zal het leren denkt een ander, maar ook dat kan van alles inhouden. Wellicht verdwijnt dit document in de loop van die tijd geruisloos onder het stof van de archieven. Misschien ook merken wij pas na lange tijd hoe veelbelovende initiatieven langzaam maar zeker doodlopen. Het mes zal er ongetwijfeld niet direkt in worden gezet, maar wel komt alles op een heel zacht en langzaam uitdovend pitje te staan. Bijna onopvallend verschijnt er vanuit de convicten een nieuw type priester, vriendelijk maar ongenaakbaar. Alles hangt af van de basis. Hoe sterk is die?

Maar schuift de samenleving niet op naar rechts? Is er, ook in de kerk, geen behoefte aan de sterke man met de brede glimlach, die met zijn zegenende gebaren aan alle onzekerheid en verwarring in een keer een eind maakt? Waar hij verschijnt loopt de menigte te hoop om de zomen van zijn kleed te kussen.

Een Belgisch priester uit het bisdom Gent zei laatst tegen mij: als de bisschop een vinger naar je uitsteekt trekt de gemeenschap onmiddellijk haar handen van je af.

Aan de andere kant: de Geest waait waar Hij wil en ontwikkelingen kun je niet stop zetten. Niemand van ons kan ook maar een klok terugdraaien. Er is teveel gebeurd, wat niet van onderop, maar echt van Boven kwam. Het is hopeloos, maar niet ernstig — zei Van Kilsdonk in Maastricht.

En misschien is dit synodestuk ook niet meer dan een kerkpolitiek document. Je moet dan vooral lezen wat er niet in staat. Wie zo tussen de regels doorkijkt ontdekt de mazen in het net. Abbe Pierre heeft eens gezegd: wie een dam in een rivier legt zal merken dat het water gaat stijgen zodat de stroom versnelt.

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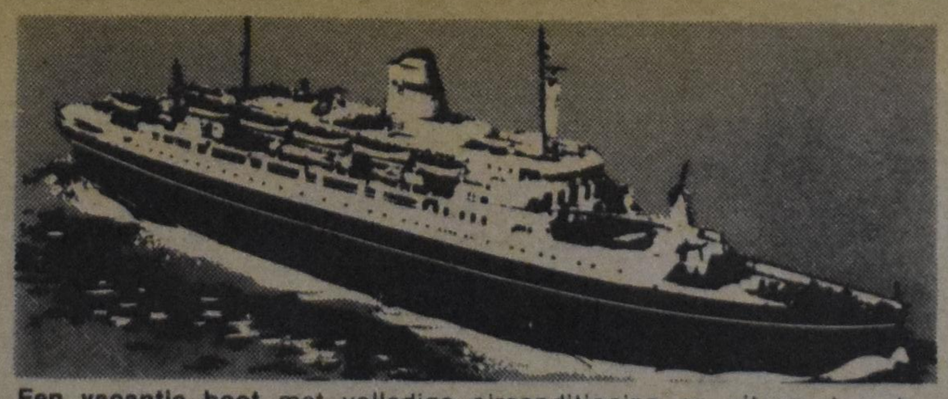

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Jack Miner: Vader van natuurbehoud

(Canadian Scene) — In 1947 werd in Canada unaniem de National Wildlife Act aangenomen. In die wet wordt gestipuleerd dat er ieder jaar een speciale week gehouden wordt waarin de Canadezen gewezen wordt op de grote waarde van het natuurbehoud en dat deze National Wildlife Week een week moet zijn waarin de 10de april valt, de geboorte datum van Jack Miner, die men wel de „father of conservation" noemt.

Jack Miner, die in 1865 in Ohio geboren was, trok op 13 jarige leeftijd met zijn ouders naar Kingsville in Ontario. Hij had genoeg van het naar school gaan en hielp met het onderhoud van zijn negen broers en zusters. Hij werd een grote natuurliefhebber en op 35 jarige leeftijd was hij betrokken bij de stichting van een van Ontario's eerste verenigingen ter bescherming van vogels. Het was de bedoeling van de vereniging om deze activiteiten te verspreiden over de hele provincie.

In 1904 kwam Jack Miner op een origineel idee. Hij was erg geboeid door eenden en ganzen en hij besloot te proberen een soort voedplaats voor deze vogels te maken en te zien of ze daar wat voor zouden voelen. Hij had een vijver op zijn land en daar strooide hij mais langs in de hoop dat eenden en ganzen er op af zouden komen. Dat lukte echter niet. Althans niet in het begin. Maar in 1908 kwamen er 11 vogels, in 1909 werd de vijver bezocht door 32 vogels en in 1910 zochten niet minder dan 400 vogels hier hun heil.

Miner werd een pionier in het ringen van vogels — hij heeft tienduizenden vogels geringd. En hij hield nauwkeurig aantekening van de ringen die hem toegezonden werden. Voor het eerst in de geschiedenis werd er iets gedaan aan de onthulling van de geheimen van de vogeltrek. Natuurlijk waren er wel problemen. Er kwamen bijvoorbeeld helemaal geen ringen terug van het Noorden, waar de Canadese gans thuis hoort. Miner loste dit op geniale wijze op. Hij vermeldde een Bijbeltekst op iedere ring. De verwonderde Eskimo jagers gingen hiermee naar de plaatselijke zendelingen voor een uitlegging en die stuurden de ringen bij de honderden terug naar Kingsville.

Tegen 1915 kostte het voeden van eenden en ganzen hem jaarlijks meer dan $6.000. Om dat geld bijeen te krijgen begon Miner met het geven van lezingen over conservatie. En de man die op 12 jarige leeftijd van school gegaan was werd onmiddellijk een succes als spreker.

Miner was uiteraard veel meer dan gewoon een vogelliefhebber. Hij sprak over conservatie in een eeuw waarin de mensen nog nooit van dat woord of het begrip hadden gehoord. Hij gebruikte ook nog een ander woord dat de meeste mensen onbekend was: pollutie.

De grootste eer viel hem te beurt toen Koning George VI hem in 1943 onderscheidde met de Order of the British Empire voor zijn grote verdiensten op het gebied van conservatie in het Britse Rijk.

Een jaar later stierf hij. Zijn 2.000 acre grote grondgebied in Kingsville werd eigendom van de Jack Miner Migratory Bird Foundation, een liefdadigheidsinstelling die gesteund wordt door natuurliefhebbers die de zelfde idealen hebben als de stichter.

Op 23 april
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Kleine veroordelingen veroorzaken nu geen grote problemen meer.

Vanaf 31 maart maakt een nieuwe wet het eenvoudiger om vlugger af te rekenen met kleine overtredingen.

Hoe is de wet voor kleine overtredingen eenvoudiger?
Tot nu toe heeft de rechtbank van de provincie alle veroordelingen verwerkt op dezelfde manier, van kleine overtredingen tot ernstige misdaden. Er werd wel recht gedaan maar het duurde vaak lang.

Op 31 maart 1980 is een nieuw rechtssysteem in werking getreden dat ontworpen is om procedures betreffende kleine veroordelingen sneller en gemakkelijker te maken.

Hoe werkt de nieuwe wet?
Als u nu voor een kleine veroordeling beboet wordt zult u een eenvoudig formulier krijgen waarop 3 keuzemogelijkheden worden vermeld:

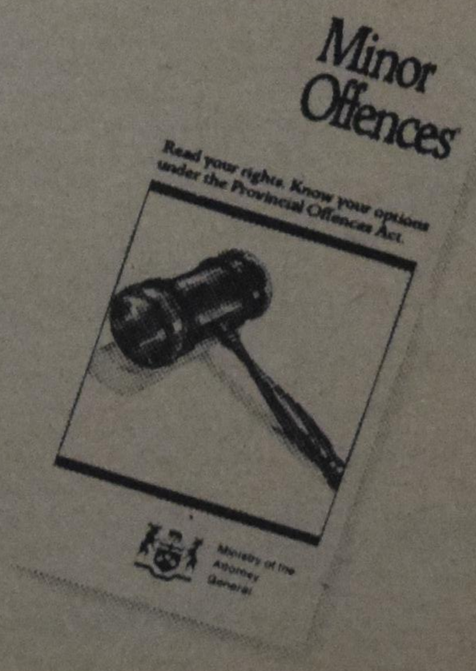
1. U kunt het **schuldig** pleidooi tekenen aan de achterzijde van het formulier en dat opsturen, met de boete, aan het gerechtsgebouw.
2. U kunt het **niet schuldig** pleidooi tekenen en dat opsturen aan het gerechtsgebouw, in welk geval u bericht zult ontvangen betreffende tijd en plaats van de rechtszitting.
3. U mag uzelf **schuldig** verklaren **met een verklaring**. Dit is een nieuw recht dat u mag gebruiken als u niet de aanklacht zelf wilt betwisten maar inplaats daarvan de omstandigheden wilt uitleggen. U kunt proberen een vermindering van de straf te krijgen of een verlenging van de periode om de boete te betalen.

Loop binnen op het Provincial Offences Court dat op uw kennisgeving wordt aangegeven of stuur iemand om op te treden als uw vertegenwoordiger. Ook de kantooruren worden op die kennisgeving aangegeven en u hoeft geen afspraak te maken.

Wat valt er onder?
Bijna alle overtredingen tegen provinciale wetten en regels: Highway overtredingen zoals te snel rijden, het niet dragen van veiligheidsgordels of het op peil houden van de veiligheid van de auto. Ook overtredingen van Ontario's wetten, zoals de wet op de drankvergunningen, de wet op jagen en vissen, en de wet op gemotoriseerde sneeuwvoertuigen. In de toekomst zullen parkeerovertredingen ook onder dit nieuwe systeem vallen.

Welke verantwoordelijkheden heb ik nog meer?
Als u binnen 15 dagen niet een van de drie opties gebruikt hebt, of als u de veroordelingskennisgeving negeert, dan neemt het gerecht aan dat u de aanklacht niet wenst te betwisten. Het gerecht kan dan een veroordeling tegen u gelasten en een boete opleggen. Deze boete moet binnen 15 dagen worden betaald en de rechtbank heeft de macht om onbetaalde boetes te innen. Na veroordeling van een overtreding met een auto kan de rechter uw rijbewijs in beslag nemen totdat de boete is betaald.

Wel, als u meer te weten wilt komen over de nieuwe wet betreffende kleine overtredingen, er zijn gratis folders verkrijgbaar in de supermarkten en in de provinciale gerechtsgebouwen. Of schrijf naar: Provincial Offences Information, Queen's Park, Toronto.



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NOTES OF THANKS

STAM: We like to thank our children, grandchildren, family and friends for all the gifts, flowers and cards received with our 30th Anniversary. And above all, our heavenly Father for his constant care all these years.
Bert and Rita Stam,
R.R.#1, Bowmanville, Ont. L1C 3K2.

BIRTHS

FORESTELL: Mike and Rita (nee Geerlinks) thank the Lord for the safe arrival of their first born, a daughter, RACHEL ANN born March 18, 1980. Proud grandparents are Mr. and Mrs. H. Geerlinks of St. Anns and Mr. and Mrs. T. Cairns of Vineland. Third great-grandchild for Mr. A. Fledderus of St. Anns.

BUIST: "Sons are a heritage from the Lord, children a reward from him" (Psalm 127:3). With gratitude to the Lord for the precious gift he has entrusted to our care, we are pleased to announce the birth of our first child, GEORGE ANTHONY, a son for Tony and Jo Ann Buist, born March 27, 1980. First grandchild for Mr. and Mrs. George Janssen, R.R.#1, Brownsville. A grandson for Mr. A. Anton Buist of Zuidwolde, Overijsel, Holland. Sixth great-grandson for Mr. Casper Van Gurp Sr., of Springfield.
R.R.#3, Moorefield, ON.

VISSER: Gerry and Wilma (nee Lycklama) give thanks to God for the birth of our first child, a son, CURTIS MATTHEW, born March 29, 1980 at McMaster Medical Centre, weighing 7 lbs. 15 oz. 23rd grandchild for Mr. and Mrs. James Lycklama of Burlington, 1st grandchild for Mr. and Mrs. Cecil Visser of Woodstock and 1st great-grandchild of Mr. and Mrs. C.S. Visser of The Netherlands.
129 Lloyminn Ave., Ancaster, Ont. L9G 1N7.

ANNIVERSARIES

1955 1980
With joy in our hearts, and thankfulness to the Lord, we wish to announce the 25th Wedding Anniversary of our parents,

FRED and SYTSKE HELDER
(nee VanDyk Dykstra)

On April 20, 1980. It is our prayer that the Lord will continue to keep them in his care and bless them in the years to come.
With love from their children, grandchildren and great-grandchildren.
Home address: 93 Tree Lawn Ave., Aylmer, Ont. N5H 2J8.

1955 1980
April 29
With joy and thankfulness to our Lord, we hope to celebrate the 25th Wedding Anniversary of our parents and grandparents,

JOHN and ANN NIEUWENHUIS
(nee Bouwman)

Our congratulations and love:
Hank & Julie; Bradley, Calvin
Sid & Margaret
Lambert & Debbie
Ed
Betty
Dave
Mary-Ann
Home address: 1322 - 9th St. N., Lethbridge, Alta.

ANNIVERSARIES

Thankful to the Lord, we announce the 50th Wedding Anniversary on April 24, 1980, of our parents, grandparents and great-grandparents,

PIETER and MAGDALENA CRUSON (nee Cijsouw)

Marie & Frits de Leeuw
Ella & Max Vanden Brink
Izaak & Irene Cruson
13 grandchildren and 3 great-grandchildren.
Zehner, Sask. S0G 5K0.

1955 1980
Winterswijk, The Netherlands — Hamilton, Ontario, Canada
April 15
"God, who called you to become his child, will do all this for you, just as he promised" (I Thessalonians 5:24).

HENDRIK and HARMINA GYSBERS
(nee Wiggers)

Our love and congratulations on your 25th Anniversary. We pray that God will bless you and take care of you for many years to come.
Henrietta — Hamilton
John — Hamilton
Mary — Hamilton
Gerald — Hamilton
134 Deschene Ave., Hamilton, Ont. L9A 3K1.

1920 1980
April 29
Great is thy faithfulness, O God my Father, morning by morning new mercies I see: All I have needed thy hand hath provided; Great is thy faithfulness, Lord unto me!
With joy and thankfulness we wish to announce the 60th Wedding Anniversary of our parents, grandparents and great-grandparents,

MARTEN and GRACE REENDERS

The Lord willing, we hope to celebrate, April 29, 1980, together in Winnipeg, and pray that God will continue to bless them with health and happiness. This is the wish of their 5 children, sons and daughters in-law, 17 grandchildren and 7 great-grandchildren.
Home address: 740 Government Ave., Winnipeg, Man. R2K 1X4.

Thanking God for keeping them for us and for each other, the Lord willing, we hope to celebrate the 55th Anniversary of our dear parents and grandparents,

JOHN and DEBRA SCHOTSMAN

on April 23, 1980. We pray that the Lord will continue to bless them with his everlasting love and care for many more years to come.
With love and thankfulness from their children and grandchildren:
John & Rita
Ralph & Shirley
Simon & Christina
Ann & Hank
14 grandchildren and 2 great-grandchildren.
There will be an opportunity for friends and acquaintances to congratulate them on this happy occasion from 7:30 - 9:30 p.m. in the basement of the Mount Hamilton Chr. Ref. Church, on Saturday, April 26, 1980.
Home address: 69 Kennedy Ave., Hamilton, Ont. L9B 1C4.

MARRIAGES

BEINTEMA-DEWEERD: Mr. and Mrs. Gerrit Beintema of Chatham, Ont. and Mr. and Mrs. Frans DeWeerd of Stratford, Ont. are pleased to announce the marriage of their children, BETTY and JOHN. The wedding ceremony will take place, the Lord willing, on Friday, April 11, 1980 at 7 p.m., in the Stratford Chr. Ref. Church. Pastor B.B. Bakker officiating.
Future address: 72 Cherry St., Stratford, Ont.

MARRIAGES

VANWENSEM-GROENVELD: Mr. and Mrs. Joe VanWensem and Mr. and Mrs. Andrew Groenveld are happy to announce the marriage of their children, TERRY LYNN and STEWART. The ceremony will take place, the Lord willing, on Saturday, April 12, 1980 at 3:00 p.m., at the Knox Presbyterian Church, Kincardine, Ont., with Rev. Peter Mantel officiating.
Future address: R.R.#1, Kincardine, Ont. N0G 2G0.

TIMMERMAN-KOORNNEEF: Mr. and Mrs. Cor Timmerman of Caistor Centre, Ont. and Mr. and Mrs. John Koornneef of Winona, Ont., wish to announce the forthcoming marriage of their children, JEAN HENRIETTA and PAUL ADRIAN. This celebration will take place, D.V., on Friday, April 18, 1980 at 6:00 p.m. in the Fruitland Chr. Ref. Church, Ont. Rev. J. deVries, Jr. officiating.
Future address: 500 Upper James, Apt. #19, Hamilton, Ont. L9C 2Y1.

OBITUARIES

Eben-ezer.
"Hitherto hath the Lord helped us" (1 Sam. 7-12).
It pleased our heavenly Father to take unto himself our dear wife, mother, grandmother and great-grandmother,

PIETERNELLA M. BAART
(nee Nortier)

on Monday, March 10, 1980 at the age of 68.
Beloved wife of Franciscus J. Baart.
Mother of:
Elizabeth & Johnny Vanhuet — Richmond, B.C.
Janna & Klaas Vanderhoek — White Rock, B.C.
George & Betty Baart — New Westminster, B.C.
Mike Baart — Richmond, B.C.
Ann & Ype Feenstra — Aldergrove, B.C.
Tony & Liz Baart — Lethbridge, Alta.
Adrian & Beverly Baart — Surrey, B.C.
Tiny & Martin Soeten — Langley, B.C.
Mary & Len Trommel — Surrey, B.C.
Helen & Larry MacDonald — Surrey, B.C.
Ike & Tina Baart — Richmond, B.C.
Joan & Gerry Bil — Maple Ridge, B.C.
John & Kathy Baart — Richmond, B.C.
40 grandchildren and 12 great-grandchildren.
5020 Blundell, Richmond, B.C. V7C 1H4.

On March 29, 1980, the Lord called home our dear friend,

MRS. JOHANNA STEL

Our Christian sympathy goes out to her husband, Klaas Stel and children. May the rich promises of the Lord comfort and strengthen them in these times and the future.
Hein & Geertje Sietsma
Norm & Grace De Jong
Bob & Henny Jongsma
Weston, Ont.

The members of the Fellowship Club of the Orangeville Chr. Ref. Church express their deepest sympathy with our member, Klaas Stel and family with the passing away of his dear wife and their loving mother,

JOHANNA STEL

on March 29, 1980. We pray that our heavenly Father will comfort and strengthen them in this time of sorrow.
Orangeville, Ont.

Share your family news with C.C.

OBITUARIES

On March 24, 1980, after a lengthy illness, it pleased our heavenly Father, to take home, our beloved sister,

JOHANNA LINKER (nee Pijl)

Dear wife of Bonne Linker.
John 17:24.
Strathroy, Ont.
T. & J. Linker (v. d. Veen)
L. & G. Van Ry (Linker)
G. Kobes (Linker)

Gestorven voor mij, zal mijn zwanenzang zijn. (Da Costa).
Op 98 jarige leeftijd ontsliep in vrede onze lieve moeder,

MARIA VAN DIJK-HORDIJK

De begrafenis had plaats op 1 april te Pernis (Ned.)
Pleun van Dijk — Canada
Corn. van Dijk — Canada
Bertus & Maria van Dijk (Scherpenberg) — Canada
Nelis van Dijk — Ned.
Wed. A. van Dijk — Ned.
kleinkinderen en achter-kleinkinderen.
Pernis, 26 maart 1980.
Correspondentie-adres: P. van Dijk, Sunset Homes, 2 White St., Apt. #104, St. Catharines, Ont., Canada.
„Wat hier krank is, zucht of kwijnt
Zal dan fris en bloeiend wezen.
Wat als aards in 't graf verdwijnt
Is als hemels daar verrezen.
Zinkt 't verderfelijk stofkleed neer
Onverderfelijk rijs ik weer."
L.H. Brandenburg, prinses van Oranje.

TEACHERS NEEDED

BELLEVILLE: Quinte Christian Highschool requires, for September 1980, one teacher, qualified to teach **Science** and **Physical Education**. Send your letter of application and resume to: Quinte Christian Highschool, Peter Van Huizen, principal, Box 158, Belleville, ON K8N 2Z2. Phone: (613) 968-7870 (school).

CHATHAM: Chatham District Christian Secondary School invites applications for a **math-art-accounting combination** for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

GEORGETOWN: The Georgetown District Chrisitan School, invites applications for a **teacher for the intermediate grades** for the next school year. Applicants with ability to teach **French** will be preferred. Please send applications to: George Petrusma, principal, R.R. #1, Georgetown, Ont. L7G 4S4.

GUELPH: Small is beautiful! The John Calvin Christian School in Guelph, situated in a University city, needs a **Kindergarten** teacher on a **part-time basis** for **alternate full days**. Become part of our growing Christian community. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: (519) 824-8860 (school).

LINDSAY: Heritage Christian School in Lindsay, Ont., invites applications for the positions of 1) **Kindergarten** and **French** for **grades 1 - 8**, 2) **grade 1 and 2.** Send resume and letters of application to: Mr. L Graves, Secr. Ed. Comm., 70 Angeline St. S., Lindsay, Ont. K9V 3L3.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

TEACHERS NEEDED

LUCKNOW: The Lucknow and District Christian School Association invites applications for the position of **primary teacher** for **grades 1 - 4** in their new 3 room school which will be opening its doors this fall. Please send resume and letter of application to: Lucknow and District Christian School, c/o Educational Committee, Box 550, Lucknow, Ont. N0G 2H0.

NEWMARKET: Holland Marsh District Christian School invites inquiries for the following positions: 1) **half-time remedial teacher**, 2) an opening for **grade 6**. For further information or application forms, contact: Mr. Jake van Breda, at 705-737-0957 (home) or 416-775-3701 (school) or write c/o the school at R.R.#2, Newmarket, Ont. L3Y 4V9.

ORANGEVILLE: The Orangeville Christian School, an interdenominational Christian School, situated in the town of Orangeville, 20 miles north of Brampton, Ont., invites applications for a **primary teacher** in **grades 1 - 4**, commencing September 1980. Ability to teach **music and/or French** will be considered an asset but not a necessity. Send all applications to: Mrs. S. Bartlett, 28 Forest Park Rd., Orangeville, ON. Telephone: (519) 941-3381 (school).

TORONTO: Toronto Central Christian School invites applications for an experienced teacher in the **primary grades**. Multi-age class, small class, integrated curriculum. Contact: Deborah Marshall, principal, Toronto Central Christian School, 456 Kings St. E., Toronto, Ont. M5A 1L4. Phone: (416) 863-0567.

WILLIAMSBURG: Timothy Christian School expects to have vacancies in the **grade 1 and 2** and/or **grade 5 and 6 combinations**. We are looking for commited Christian teachers who want to serve the Lord in Christian education. Ability to teach French or music would be considered an asset. Please send your application to: Timothy Christian School, Willamsburg, Ont. K0C 2H0, or phone: (613) 535-2687 or 535-2152.

LETHBRIDGE, AB: Immanuel Christian School, Lethbridge, Alberta, requires teachers in the following areas: 1) **Elementary grades 1, 4, 6** and 2) **Junior/Senior High: bible, language arts, mathematics, science (chemistry), French, social studies and typing.** For more information, please phone or write: Mr. H. Konynenbelt, principal, 802-6th Ave. N., Lethbridge, AB, T1H 1Z1. Phone: (403) 328-4783, 329-1750 or 328-7195 (home).

ROCKY MOUNTAIN HOUSE, AB: Rocky Mountain House Christian School, situated near the Scenic Canadian Rockies of Alberta, is inviting inquiries and applications for a teacher to serve in the **upper elementary** and **junior high** grades. Preference will be given to a **Science** major. Applicants should be properly certified to teach in Alberta. For additional information please write or phone: Mr. P. Valkenier, principal, P.O. Box #669, Rocky Mountain House, AB, T0M 1T0. Phone: (403) 845-3516 (school).

SURREY: Shannon Heights Chr. School needs 2 teachers. One for **grade 1** and one for a **grade5/6 combination.** Teachers with music teaching abilities preferred. Shannon Heights is an active, growing school located in the beautiful Fraser Valley. Send letters of application and resumes to: Mr. H. Navif, principal, 18626-56th Ave., Surrey, B.C. V3S 1G1 Phone: 604-574-4241 (school).

Classified Advertising

TEACHERS NEEDED

Edmonton Christian Schools

Our system is striving to place an emphasis upon the development and implementation of a curriculum which recognizes the Lordship of Christ.

We are looking for candidates for:

Kindergarten, Elementary, Junior and Senior High positions.
Specific needs also include:
Remediation, an assistant principalship, physical education, home economics, English, and social studies.
The possibility exists for an opening in a **K-9 Principalship**, due to a re-assignment to new work in our system.
Several exciting possibilities exist in a system which seriously struggles to advance His Kingdom.
Educators interested in joining such a community which reflects upon its perspectives, are invited to contact us.

Lee Hollaar, principal,
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Telephone: (403) 475-2818 (school).

King's County Christian School

Cambridge, Nova Scotia
invites applications for
teaching positions in the combined

GRADES 5 and 6
and a probable opening in
JUNIOR HIGH (GRADES 7,8, and 9)

for the coming school year, 1980-81.
Please forward letters of application and resume to:
Erna Vander Heide, Secretary of the Education Committee,
R.R.#1, Kentville, Kings County, Nova Scotia B4N 3V7. Phone: (902) 678-2271
"Behind everything God is."

AGASSIZ: The Agassiz Chr. School needs a **teacher** for **grades 3-5 combination** in 1980-81. Write to: Dick VandenEykel, principal, P.O. Box 323, Agassiz, B.C. V0M 1A0. (Tel.: 604-796-9310).

REAL ESTATE

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Greenhouse operation near Waterdown, Ont., on paved road, 32,400 sq. ft. presently used for growing Mum flowers, 2 - 3 bedroom homes in excellent condition, possible family enterprise, has 9½% Farm Credit Mortgage. For more information write or call.
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evenings call (519) 443-7807 or
(416) 779-3027.

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For information call:
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CAGE LAYERS: Basic quota 18,240. Room for 600 feeder hogs. 100 acres of well-drained land. Large brick home.

CAGE LAYERS: Basic quota 12,008 plus elaborate farrow to finish set-up. 100 acres with modern buildings. 4 bedroom home will sell layer or swine set-up separate.
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DAIRY PARLOR: Harvestors, shed, good home, 160 acres. Cattle quota and machinery included.

BROILER AND ROASTER: quota; 2 barns, brick duplex, 13 acres in Dashwood. $120,000.
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We have listings of several other Dairy Operations!
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and ask for Art Vander Vliet
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Have you a quota or contract with no buildings? Then, let us show you this poultry set-up that you may move into. Century brick home in excellent condition and 70 acres choice land.
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416-774-7624
and ask for Keith Miller
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REAL ESTATE

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160 ACRE DAIRY FARM near Smithville with a herd of 45 head plus quota. Full line of machinery. Good buildings and home. Light soil just off paved road. 10%, 10 year mortgage.

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Phone: **(416) 387-9100.**
After 5 p.m., call: **(416) 662-4648.**

JOB WANTED

Looking for reliable help?
Married man seeks position on a **dairy farm** (20 years experience.) Especially interested in milking and feeding. Please write to: Box #4503, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Christian Reformed weduwnaar zoekt kennismaking met lady van omstreeks 60 - 65 jaar, om misschien samen enigszins onze eenzaamheid wat op te lossen. Brieven liefst met foto te zenden aan Box #4507, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Second floor apartment for rent in **Hamilton East** area. Kitchen with fridge and stove, bathroom, 2 bedrooms, living room. Private entrance, $165.00 a month, including heat and hydro. Phone: (416) 547-8451.

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SUMMER JOB

ACTON: Experienced 19-year-old girl seeks summer job on dairy or mixed farm, preferrably in Southern Ontario. Available from May 1 to September 1. Contact: Wilma De Graaf, R.R.#2, Acton, Ont. L7J 2L8. Phone: (519) 853-0948, or (519) 821-7749.

BEAMSVILLE: 17-year-old Christian girl is looking for a summer job as a mother's helper or any other kind of work. Please contact: Sandra Van Staalduinen, 16 Friesen Blvd., Beamsville, ON L0R 1Bo.

BEAMSVILLE: 15-year-old high-school boy is looking for work on a **dairy farm** for the summer months. Please contact: Dirk Van Rooyen, R.R. #1, Beamsville, Ont. L0R 1B0 Telephone: 416-562-5459.

DOLLARD DES ORMEAUX, QUE.: 17 year old boy is looking for any type of work from end of June to end of August. Telephone: 514-684-6750. Contact: T. Bruinsma, 28 Middleton, Dollard des Ormeaux, Que. H9A 1T2.

GUELPH: Hard-working, energetic 15-year-old looking for summer employment on a farm. Contact: Dean Adema, 196 Edinburgh Rd. S., Guelph, Ont. N1G 2J1. Phone: (519) 824-8529.

LONDON: College student seeking summer employment. Available May-September. Experience in farming. Write: Tim Pasma, 263 Clarke Sd. Rd., London, Ont. N5W 5E7 Phone: (519) 455-6624.

MOOREFIELD: A 15-year-old girl would like a job as a mother's helper or a baby-sitter. Phone: (519) 638-2191. Address: Sylvia Vanden Hazel, R.R.#2, Moorefield, Ont. N0G 2K0.

PORT COLBORNE: Dairy farmer's son, in high school, is looking for a job on dairy farm during summer months. Please contact: John Middel, R.R.#3, Port Colborne, ON L3K 5V5. Phone: 416-834-4086.

SARNIA: 17 year old boy (student) would like to work this summer in garage or farm in South-western Ontario. Contact: A. Westra, 722 Woodhaven, Sarnia, ON N7S 2W1. Phone: (519) 344-0640.

SARNIA: Student, 16, wants work for summer. **Farm work** (likes to work with animals), or **greenhouse** work, in South-western Ontario. Contact or write: Paul Tymstra, 1290 Willa Drive, Sarnia, Ont., 336-6860.

SUMMER HELP

TILLEY, AB.: Student help required on **irrigation farm** during summer months May — August. Must have experience with farm machinery. Phone: (403) 377-2502 or write: Fred Folkerts, Site 1, Box 10, Tilley, Alta. T0J 3K0.

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Classified Advertising

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May, June, September, October are ideal for seniors, couples, and families with pre-schoolers.
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We suggest you reserve early for May 24 and July/August.

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Phone: 1-613-335-2058

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[new owners]

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Archie & Anne Polstra
(owners)

PULPIT SUPPLY

PALMERSTON: The newly erected Christian Reformed Church in Palmerston is in need of pulpit supply for the months, **June, July** and **August.** Any minister **available** during those 3 months, or vacationing in the area and willing to help out, please contact: Gerrit Hietkamp, clerk, R.R.#1, Palmerston, ON N0G 2P0. Telephone: 519-343-2801.

PULPIT SUPPLY

EXETER: The Exeter Chr. Ref. Church is in need of a minister for both the 10 a.m. and 7:30 p.m. services on the following Sundays: **July 13, 20, 27 and August 3.** Please contact: A. Hummel, clerk, R.R.#1, Hay, Ont. N0N 1W0. Phone: (519) 235-0137.

MONTREAL: The First Chr. Ref. Church in Montreal is looking for pulpit supply for their 10 a.m. and 7 p.m. services on Sundays **July 6, 13, 20** and **27, 1980.** All ministers, vacationing in our area and willing to preach in our church on one or more of these Sundays are invited to contact the clerk: W.H. Jager, 102 Franklin Rd., Beaconsfield, Que. H9W 5X6 or phone collect: (514) 694-3057.

ACCOMMODATION

Available: private living quarters, livingroom, bedroom and bathroom, for partly dependent Christian, retired couple. We will take care of all meals. Grimsby area, 3 miles from Chr. Ref. Church. For more information write to: Box #4504, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

HELP WANTED

VAN ECK LANDSCAPING LTD.
Waterdown, Ont., is in need of a good man, one who is not afraid of working. Starting time as soon as possible. Phone: (416) 689-5100.

IMMEDIATELY: help wanted on **dairy farm.** Must have some experience with farm machinery. Room and board available. Contact: Louis Lise, R.R.#3, Moorefield, Ont. N0G 2K0. Phone: (519) 638-2328.

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Journeyman auto body **mechanic** needed for immediate employment. Good working conditions and wages. Write: Norm's Auto Refinishing, R.R. #3, Kilby Rd., Terrace, B.C. V8G 4G6 Phone: (604) 635-3929.

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Mr. Allen Van Zee,
Board of Publications, Christian Reformed Church,
2850 Kalamazoo Avenue, S.E., Grand Rapids, Michigan 49560
Tel.: (616) 241-1691.

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Contact:
Mr. A. Van Zee, Business Manager,
2850 Kalamazoo Avenue SE, Grand Rapids, Michigan 49560.
Telephone: (616) 241-1691.

AACS Development Associate

Responsibilities include promotional, educational and fund-raising work in S.W. Ontario. Position involves public speaking, personal contact with constituency and some travel. Candidates must have communication and organization skills to promote AACS/ICS work in Christian higher education. A detailed job description is available upon request. Call or write:
Executive Director, **AACS/Institute for Christian Studies,**
229 College St., Toronto, Ontario M5T 1R4.
Phone: (416) 979-2331.

HELP WANTED

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Canadians dominate Calvin hockey

The 1979-80 Calvin College hockey team with 9 Canadians out of 16 total members — ended its season February 16 before a large homecoming crowd. The Calvin Knights lost, and finished 4 - 8 in the league and 9 - 11 over-all.

Coach Chuck Weeks, a native of Winnipeg, Manitoba, wrapped up his first year of hockey coaching for Calvin very pleased with his team's attitude and progress. "Considering the number of freshmen on this year's squad, I'm happy with the team and the season in general."

All of the student athletes contributed greatly to Calvin's fledgling hockey program. In only its second year as a varsity sport, and with a new coach and a young squad, Calvin is appreciative of the time and effort that these men put into their sport.

Bob Barthel, a junior from Lindsay Thurber Comp. High School in Red Deer, Alta., is majoring in physical education. Sophomore Al Bron and freshman Jack De Gelder are both from LDCSS, London, Ont. Al Bron led the Knights in scoring this past season.

Dennis Jurjens, a senior physical education major from F.E. Madill School in Wingham, Ont., was a mainstay on the squad after getting a late start. William Katerberg, a freshman and also in the physical education major, is from Guelph Collegiate High School, Guelph, Ont.

Ralph Luimes, a sophomore from North Dundas District High School in Chesterville, Ont., was an outstanding defenseman.

Raymond Vander Saag is a freshman biology major formerly of Banting M.H.S. in Alliston, Ont. James Van Spronsen is a sophomore economics major from Pauline Johnson Collegiate Vocational School, Brantford, Ont.

Bill Wymenga is a junior mathematics major from Chatham District Christian Secondary School.

Association formed to research Dutch-Americans

The Association for the Advancement of Dutch-American Studies has been formed. The purpose of this organization are to institute, conduct, and encourage research in the achievements of North American Dutch and their ancestry as well as their influence upon the development of governmental institutions, industry, science, education and the arts; and to publish and distribute information on these subjects.

A bi-annual conference of the members of the assocation is planned for 1981 and a Dutch-American Studies Newsletter will be sent to all members. Membership is open to any person upon payment of the $5.00 annual dues.

Communication and dues should be sent to: Association for the Advancement of Dutch-American Studies, Mr. Conrad Bult, Secretary-Treasurer, Calvin College Library, Grand Rapids, Mich. 49506.

Father would go to jail to prevent draft of daughter

JACKSON, Miss. (EP) — Though his age is 46, TV preacher, Jerry Falwell may become a draft resister.

"I have two sons, and as much as I would hate to see them go to war, they are available for a draft. But I have one daughter, age 15, who is not available. I would go to jail before I would allow her to be registered for the draft, because I do not believe it is right before God."

Mr. Falwell's comments came in a meeting here with 75 pastors to outline plans for a statewide God-and-country rally in Jackson. He also recruited several pastors to begin a Mississippi chapter of Moral Majority, a politically conservative Christian lobbying group he launched last year.

Though his personal anti-draft stand may be three years away, when his daughter turns 18, Mr. Falwell is contemplating a larger protest if a resumption of the draft includes women. "We're considering asking the pastors of the nation to ask their people to refuse to register their daughters. The drafting of women will be a vicious assault upon the home. I feel it will violate the Scriptural foundation for the home. The woman's role, according to Scripture, is in the home as a mother and a homemaker.

Canadian sailors welcome in San Diego

As a result of maneuvers conducted in common by the Canadian Navy and the U.S. Navy, Canadian sailors frequently appear in the port of San Diego, California.

A few of these, according to Dave and Kathryn Rottenberg of the San Diego Servicemen's Centre, find their way to the "home away from home" provided by the churches of southern California and the Board of Home Missions. The Rottenbergs are eager for all Canadians who have young men in the Navy on the West Coast to be aware of this home, which is available to the young men. If the men are given Dave and Kathryn's phone number, which is 464-9648, they should be able to zero in on this opportunity for fellowship very easily.

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Andre Knevel

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ST. CATHARINES	May 3, 1980 at 8:15 p.m. in the **St. Thomas Anglican Church,** Ontario St.
WOODSTOCK	May 10, 1980 at 8:15 p.m. in the **Central United Church,** Adelaide St.
BRANTFORD	May 31, 1980 at 8:15 p.m. in the **Alexandra Presbyterian Church,** (corner Colborne and Peel St.)
HIGHLIGHTS	Included are works by: J.S. Bach, Cesar Franck, and Frans Liszt, and his own improvisations.

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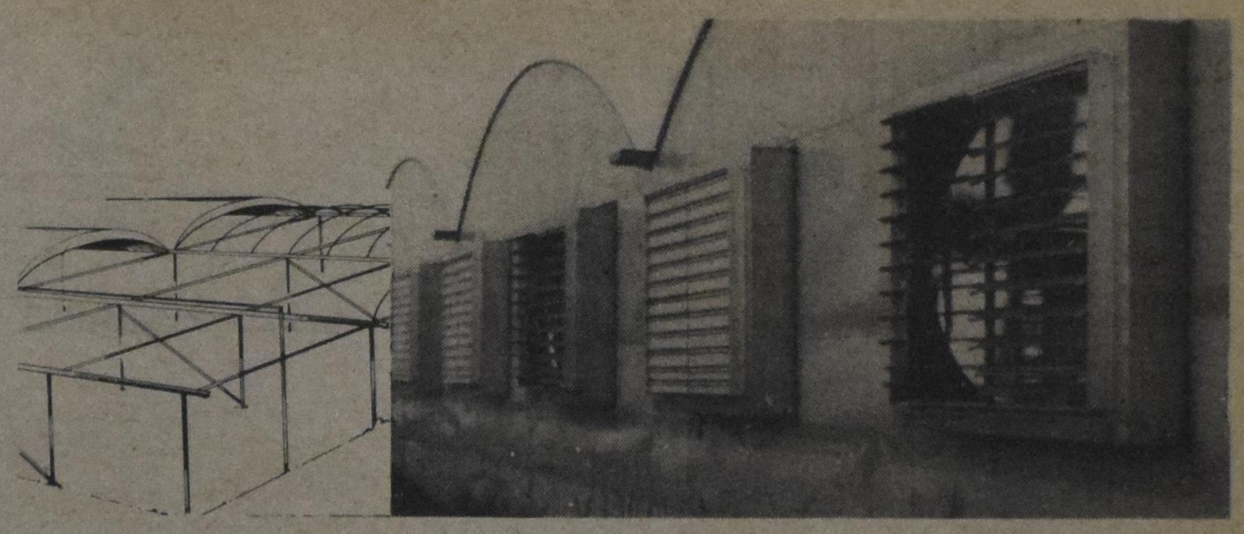

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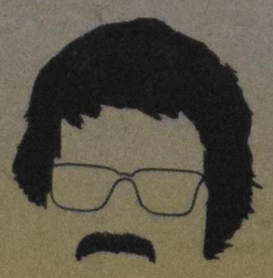
Canadian Federation of Christian Reformed Women

CONVENTION 1980

Theme: "Seek ye first . . . ."
Place: Centennial Hall, London, Ont.
Date: May 14, 1980
Time: 10 o'clock a.m.
Tickets: Mrs. G. Steiginga, 21 Grant Ave., Apt. #201, London, Ont. L6C 1L2.
$5.50 (coffee, tea and lunch included).
Deadline: **April 30, 1980**.

General Business Meeting: Tuesday, May 13, 1980 at 7 p.m., First Chr. Ref. Church of London, 513 Talbot St.



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April 27 — Calgary, Alta.
First CRC 403-243-2244
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LET'S PLAY CHESS

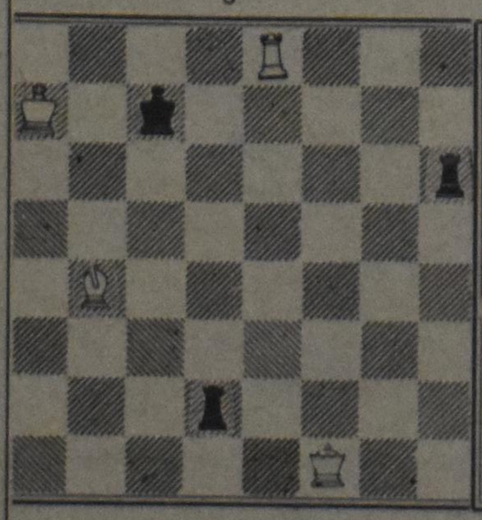
Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN APRIL

#826

P. Biscay, France, 1933

3



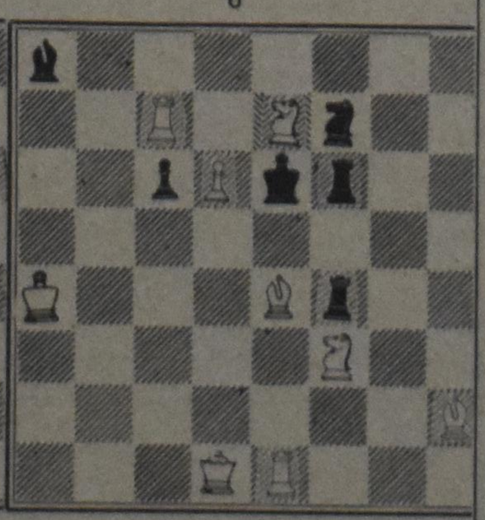
4

3-mover 3 pts.

#827

Hochberger and Zilahi, Germany, 1932

6



9

2-mover 2 pts.

Notes

1. The three-mover, #826, has a most unusual and surprising position! White is about to be mated. Moreover his King is exposed to checks by the two Black Rooks. Can you guess what type of key it will have to be? Please indicate this keymove and all variations. Watch out for the tries!

2. The White King in #827 is also about to be checked (RxB), but this time White has an easier answer to it. Please give the key and threat, if any.

3. The deadline for the April problems, #824-827, falls on May 20 for those who mail the solutions in Ontario and five days later for all others (postmarked).

CALENDAR OF EVENTS

Ontario

Apr. 14-15	Pastor's seminar: Discussion of modern theological trends with Dr. Jacob Klapwijk, Free University of Amsterdam theologian and philosopher, April 14 and 15, 1980. Sponsored by the Institute for Christian Studies, Toronto.
Apr. 19	C.L.A.C. 28th national convention; starting 9:30 a.m., in Silverthorn Collegiate Institute, 291 Mills Rd. (Etobicoke) Toronto. Speakers are Dr. Paul Marshall and Ed. Vanderkloet. Theme: "In Defence of Human Rights."
April 19	The combined choirs of the Clarkson, Georgetown, Oshawa and Scarborough/Willowdale churches will present a festival of song, on April 19 at 8:00 p.m., in the Second Christian Reformed Church, 265 Albion Rd., Rexdale, Ont. Proceeds will be donated to Christian Horizons.
April 19	Annual Bazaar at the Parimutual Building, Nelles St., Woodstock Fairgrounds. Starting at 1 p.m. Auction at 7 p.m.
Apr. 19	The London 'Bel Canto Singers' will host a "Festival of Praise" Concert with participating choirs from London First Chr. Ref. Church, Brampton Christian Choral Society, and the 'Collegium Musicum' male chorus of St. Catharines. Place: London Dist. Christian Secondary School, 24 Braeside Ave., London, at 8:00 p.m.
Apr. 25	Fryske Youn in the Lambton Christian High, 295 Essex St., Sarnia, Ont.
Apr. 26	Brampton. The Brampton choir "Praise the Lord" and the St. Catharines male chorus "Collegium Musicum" will present a variety evening at Second Christian Reformed Church at 8 p.m.
May 6	St. Catharines. The St. Catharines male chorus "Collegium Musicum" and the Brampton choir "Praise the Lord" will present a variety evening at Trinity Christian Reformed Church at 8 p.m.
April 25 - 27	Salem's Marriage Enrichment weekend at the Canterbury Hills Conference & Retreat Centre, Ancaster, Ont.
April 27 - May 11	The Brampton Choir "Praise the Lord" and the St. Catharines Men's Chorus, "Collegium Musicum" will have a spring concert on April 27 at 8 p.m. in Brampton Second Chr. Ref. Church and on May 11, at 8 p.m. in the St. Catharines Trinity Chr. Ref. Church.

Andre Knevel organ concerts: Hamilton: Christ Church Cathedral on James St., April 19, 1980, Saturday, at 8:15 p.m. **St. Catharines:** in the St. Thomas Anglican Church on Ontario St., on May 3, 1980, Saturday, at 8:15 p.m. **Woodstock:** in the Central United Church, May 10, 1980 at 8:15 p.m.

Focus on the Family — Film Series: **April 17:** Film 4: Preparing for Adolescence: The Origins of Self-doubt. **April 24:** Film 5: Preparing for Adolescence: Peer Pressure and Sexuality. **May 1:** Film 6: What Wives Wish Their Husbands Knew About Women: The Lonely Housewife. **May 8:** Film 7: What Wives Wish Their Husbands Knew About Women: Money, Sex and Children. Time: 8:00 p.m., in the Burlington Chr. Ref. Church.

Spring Concerts: by Choirs, Childrens choir, Band, Chamber orchestra and Organ. Under the direction of Leendert Kooij, A.R.C.T. Audience joines in on some 5 occasions. **Toronto:** Saturday, April 12, 1980 at 8:00 p.m. in the Willowdale United Church, Kenneth Ave. (Behind the Northtown Plaza) in Willowdale. **Bowmanville:** Saturday, April 19, 1980 at 8:00 p.m. in the Rehoboth Christian Reformed Church, Scuggog Street in Bowmanville.

Alberta

April 14-15	Christian Farmers Federation retreat at the Providence Centre.
April 18	League meeting of Christian Reformed Women's Societies, in Edson.
April 27	Calgary — James Ward in concert at First Christian Reformed Church after the evening service.
May 17	Rehoboth, opening of a new addition. Service at 2 p.m.
Aug. 10-17	Edmonton, Billy Graham Crusade.

British Columbia

Apr. 24	Surrey — James Ward in Concert at Fraser Valley Christian High School.
Apr. 26	Abbotsford — James Ward in concert, sponsored by Music A.D. Canada-West.

Miscellaneous

Apr. 25	Lynden, Wash. — James Ward in concert at Lynden Christian High School.
May 14-16	Nashville, Tenn. Religious Communications Congress.
June 10-20	Grand Rapids, Mich. Christian Reformed Church of North America synod.
July 20-24	Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri.Apr.18	Wed.Apr.16	Mon.Apr.14-10a.m.	Fri.Apr.11-10a.m.
Fri.Apr.25	Wed.Apr.23	Mon.Apr.21-10a.m.	Fri.Apr.18-10a.m.
Fri.May 2	Wed.Apr.30	Mon. Apr.28-10a.m.	Fri.Apr.25-10a.m.

Books

Bible Study

The reference book for everyone

The International Standard Bible Encyclopedia. Vol. 1 A-D. fully, revised, illustrated.; general editor Geoffrey W. Bromiley; associate editors: Everett P. Harrison, Ronald K. Harrison, William Sanford Lasor; project editor: Edgar W. Smith, Jr.; published by William B. Eerdmans Publishing Company, Grand Rapids, Mich. 1979; Oxford University Press, Don Mills, Ontario; 1006 pages, hardbound; price: $29.95 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

This is a beautiful revision of the *International Standard Bible Encyclopedia*, (ISBE), which was first published in 1915. The purpose of the ISBE is "to define, identify, and explain terms and topics that are of interest for those who study the Bible." Every name and place mentioned in the Bible has an entry. The scope of the work is broad. It includes not only articles on the Bible itself, but also on Bible interpretation, and accounts of developments in dogmatics — such as election, Christology and baptism. For example, on baptism it carries an article on the references to baptism in the New Testament, without an attempt to interpret the data, as well as articles on the Baptist Reformed and Lutheran view of baptism.

The encyclopedia is international in scope as contributors come from many different countries. The attitude of the contributors is evangelical. In general, a high view of Scripture is maintained throughout the ISBE.

This first volume of the ISBE is beautifully illustrated. Over 275 photographs and drawings have been used, and twenty-four up-to-date colour maps appear at the end of the volume.

Dr. G. Bromiley, the general editor, expresses his hope that the ISBE "may contribute to a better knowledge, understanding, and love of holy Scripture and thereby bring glory to God and edification to his people, thus fulfilling, in some measure at least, the service which it is our Christian privilege to render." Eerdmans has done the Church of Christ a great service by publishing this invaluable source of information and classic. It is meant for the average pastor, student of the Bible, as well as the advanced student. Every Christian can benefit from the work.

Theology

Facts of faith

TULIP: The Five Points of Calvinism in the Light of Scripture by Duane Edward Spencer; published by Baker Book House, Grand Rapids, Mich. U.S.A. 1979; paperback, 65 pages; price: $1.75. Reviewed by: Rev. Dirk J. Hart, London, Ontario.

In this booklet the author sets forth briefly the classic Arminian position and contrasts it with Calvini' m as expressed in the Canons of Dordt, backed by numerous prooftexts. The author is an Orthodox Presbyterian pastor, and some of his language indicates a sense of frustration upon meeting Arminian baptists and others who misunderstand the biblical teaching on the way of salvation.

The booklet is a useful starting point for discussion. Readers who wish to read a longer but also much better book on this subject should purchase Arthur C. Custance's *The Sovereignty of Grace* by the same publisher.

The family

Christian parenting

Raising Children by Linda Raney Wright; published by Tyndale House, Wheaton, Ill., 1979, Mitchell Publishing, Willowdale, Ont.; paperback, 158 pages; price $2.95. Reviewed by Elsey H. Sneep, Chatham, Ontario.

The above book is a compiled number of writings by Christian women who share their successes and failures in raising children. The lady who collected the essays is a free-lance writer on the staff of Campus Crusade for Christ.

Some of the authors of the 12 chapters are well-known because they are married to men such as Billy Graham, Oral Roberts, Norman Vincent Peale. Some are well-known in their own right such as Anita Bryant, but some are married to business men, or evangelists; one to a pro-athlete, another to a quarter-back with the Dallas Cowboys, and yet another shares the particular problems of being black in a basically white culture.

As I read each well-written story I began to see a pattern which was repeated by every writer in her own style. Some important facts stood out, which each mother had experienced: 1. Tell your children that you love them. 2. Admit your faults and mistakes. 3. Prepare children for entering a secular world, academically, spiritually, and socially. 4. Create a Christian atmosphere in the home. 5. The family must be a team, especially the parents. 6. Listen to your children. 7. Create in your children a sense of pride in family, and in being a Christian. 8. Have a sense of humor. 9. Let them make decisions and accept responsibility for their mistakes. 10. Be what you want your child to become. 11. Important to all: Bible reading, prayer, as one mother puts it, "It is my strength." Another mother writes, "Saturate your children with the Word of God and the gates of hell will not prevail against him."

There are many lessons in *Raising Children* for all parents, and Christian mothers will realize they are not alone in their struggles. I can recommend it as a good Mother's Day gift.

Literature

Gems from the sifting of Canadian writing

Childhood and Youth in Canadian Literature edited by M.G. Hess (*Themes in Canadian Literature*, General Editor David Arnason); published by The Macmillan Company of Canada Limited, Toronto, 1979; paperback, 122 pages. Reviewed by May Drost, London, Ontario.

This book is an anthology of excerpts, short stories, and poems dealing with the theme of childhood and youth. It is one title in a series of 17 anthologies each of which features a general theme. Some sample titles are *The Immigrant Experience*, *The Search for Identity*, *The Urban Experience*.

Packaging a national literature into neat themes is a tricky business, and if these books are used in a classroom, there is a very real risk of twisting the stories out of shape to fit the themes. Nevertheless, this series makes available to the student and to the general public stories and poems by some of the best (and best-known) Canadian authors. *Childhood and Youth*, for example, includes L.M. Montgomery as well as Margaret Atwood, Robert Thomas Allen as well as Stephen Leacock.

Literature about children is not always exclusively for children, of course, and most of the selections in this book will be as entertaining and enlightening for adults as they are for adolescents. Two stories that I enjoyed particularly are "The Fall of a City" by Alden Nowlan, and "Tudor King" by Rudy Wiebe.

If you enjoy reading worthwhile literature, (and you wouldn't mind becoming a bit better acquainted with your country while you're at it), this book, and the others in the series, are a good choice for you.

Devotions

An introduction to Morrison

The Glasgow Pulpit Series. Morrison on Matthew. Vol. 1 published by AMG Publishers, Chattanooga, TN 37421, 1978; 143 pages, paperback; price: $2.85 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, Ontario.

This volume contains twenty-two sermons on various texts from the Gospel of Matthew. Rev. Morrison, the author, is one of the most popular preachers in Glasgow, Scotland.

Morrison has a beautiful style of writing. His sermons are devotional and inspirational. They tend to be moralistic. The author draws lessons from the texts rather than exegeting them. His sermons do not touch on the great issues of our time. They could have been preached a century ago rather than now.

Doubtless some will be strengthened, encouraged in their faith, and uplifted through reading these messages.

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